The Expositor and Current Anecdotes

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SECOND ACTS OF THE APOSTLES.

(672)

A LOW CASTE INDIAN APOSTLE.

About two years ago a Hindu peasant of low caste named Gulu was converted at a convention at Sialkote. He returned to his little village farm. Six months later as he came out of his hut on the door post he saw a flame of fire playing. Believing it to be the evidence of the Holy Spirit's presence, he bowed down and worshipped and received into his life the Holy Spirit. When the careful Scottish missionary at Daska heard of it, he scouted the idea but later when he met Gulu, he said, "I don't know whether there was an actual flame on Gulu's door post but I am sure that there is one in Gulu's heart."

Gulu began to preach Christ in the village with great earnestness. Finally the Hindus drove him out, and losing his farm he lost his means of livelihood, so he went up to the Mission Industrial School at Gujrat to learn carpentering. At the end of the first day the non-Christian teacher said, "You can't fool us. Some one else has been teaching you." Gulu said afterwards, "I told him that my Father was helping me. But he poor fellow does not yet understand what that means."

A few months later we held our annual Student Association Camp for the Punjab at Rathala near Gujrat. On the first evening I went into the room that had been set apart especially as a prayer room. Several students were in the room. In one corner crouching facing the wall I saw a low caste man praying earnestly with continual sobs. He continued for a long time until I began to feel uneasy and to think that if this sort of emotional excitement characterized the camp, all the students would leave.

The next afternoon I was off in the fields alone when a man came along and suggested that we pray together. As we knelt there in the sand, as soon as the man began to pray I recognized the voice of the man who had prayed through the long hours the night before. Here in the fields I came to know that there was no saner man in the whole Punjab than he and later I learned that this was Gulu.

Here was a man unlearned, untraveled, only having heard of our Master two years before, who was pouring out his life in intercession for the millions of India. His was emotion, but it was the emotion of the deepest sort because it was inseparable from his intellect and from his will.

God used him as a channel for great things at that Student Camp. After the camp was over, Gulu stayed on for two days, that he might be praying for the students as they were returning to their homes and to the actual fight with sin and the temptation to relax the high standards they had set for themselves at the camp.

His prayers then, and his prayers ever since, have been receiving answer in the lives of many. The Christian students returned to their colleges and are doing personal work among their Hindu and Mohammedan fellow students, the missionaries say, as never before in the history of the Punjab. Usually timid, retiring and apologetic, they are now bold as lions and are continuing steadfast in their prayer life, in Bible study and in soul winning.

The camp and Gulu's work there, not only his prayer-life, but his social influence and his men in serving the tables are all illustrative of his service in many places. Whole mission stations, both foreign and native workers, have been transformed by the Spirit of God working through him.

One is led to ask the question, "How knoweth this man letters having never learned," for though he can scarcely read, he knows the Bible in a marvelous fashion. His illustrations are classic in their simplicity and reality. His whole influence is toward higher ethical attainment. His entire personality is powerful because mind, heart and will are overwhelmed and suffused by God's mighty Spirit of love.—Edward C. Carter, Natl. Secty. of Y. M. C. A. for India. In "Foreign Mail."

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ILLUSTRATIONS FROM CURRENT EVENTS.

PAUL GILBERT.

UNITY. (673)

Jno. 17:21; 1 Cor. 12:6

Society is today, to an unprecedented degree, a unit. Insurance, and trade, and labor know arbitrary political boundaries as little as does human feeling. The head of the charity work of New York instantly leaves his post for the field of a disaster 4,000 miles away. An investor in Munich or Aachen foregoes insurance stock dividends because of the same event. The world is—as it should be—one, and the great catastrophe in far away California exemplifies the fact.

HIGH POSITION AGGRAVATES CRIME. (674)

Luke 12:48; Jno. 15:22; Num. 15:30.

Gov. Hanly of Indiana on being requested to pardon a notable offender the other day gave utterance to the following brave and timely sentiment:

"The fact that he held high position, that he was prominent in affairs, and that he had great opportunity to serve the people whose commission he had obtained and whose confidence he held, does but aggravate his crime and magnify his offense. A man in the lowly walks of life is required to bide by the law. He never may have had a fair chance or opportunity in life; he may be a waif; he may know little of his relations to his fellows, of his duty to society or the state; he may be hungry and cold, but if he breaks the law and does but take only so much of another man's property as to satisfy his hunger or to protect him from the cold, he is made to feel the weight of the law he has broken. To obtain his pardon no campaign is organized. As to him the law is left to take its course.

"I see no reason why a different rule should obtain where the man who infracts the law holds a high position or is the child of great opportunities."

ROYAL REBUKE FOR UNFAITHFULNESS. (675)

Jno. 10: 11, 13; Jer. 23:1.

During the calamity at Vesuvius the King and Queen of Italy moved among the people rendering aid in every possible way. To a priest who came to the King he said:

"How did you escape?"

"I placed myself in safety," replied the priest.

"What do you mean?" asked the king.

"Realizing the danger," was the priest's reply, "I had left for Nola."

The king flushed with anger. "What!" he cried, "you, a minister of God, were not here to share the danger of your people? You did wrong!"

UNHEEDED WARNINGS. (676)

2 Pet. 3:4, 10; Acts 17:31; Rom. 2:16.

In a period of eighty years of reasonably accurate observation, San Francisco alone has had 417 earthquakes, 200 of which have been described with sufficient clearness to become a part of the records of the Lick observatory in California. These 417 shocks, of which 200 have been classed in virulence, occurred in a period of 960 months, giving a period of only a little more than two months between each convulsion. In the state as a whole the eighty year period has given evidence of 956 shocks observed at 214 stations throughout the state.

Without number, almost, are the invitations and warnings of God, to flee from the inevitable wrath of the great judgment day. To those who heed not will come a greater calamity than all earthly cataclysms combined and their ruin will be without remedy.

ANARCHY. (677)

Amos 2:4; Prov. 13:13; Ps. 78:10; Prov. 14:34; Ecc. 8:11.

The customs officers discovered that since the battleship Oregon reached San Francisco on April 1 fully $750,000 worth of dutiable goods have been sent ashore and shipped to all parts of the country. The officers got their packages of curios ashore early, but the crew only learned at Saturday noon that the vessel would be inspected by the customs officers when it reached Bremerton navy yard. Immediately steps were taken to land all the curios, silks, and other goods which the petty officers and crew had gathered in the orient. It is useless to accuse "foreigners" of inculcating anarchistic doctrines when such things as these are possible among governmental employees. When the common people lose respect for those high in authority "mob law" and "anarchy" will prevail.

DIED FROM EXCITEMENT. (678)

Jno. 2:17, Acts 26:24, 29; Rom. 9:3, 10:1.

Henry G. Paschall, a wealthy bachelor, died from heart disease recently, as the result of excitement while watching the thirteen inning baseball game between the National league clubs of St. Louis and Pittsburg. He was an enthusiastic "fan." He was one of the owners of the St. Louis Republic. Had the man died of the excitement in a revival meeting the wise folks would never tire of advising people to beware of too much enthusiasm. As though we were not already nearly dead with cold conservatism.

BETRAYED BY EARTH QUAKE. (679)

Rev. 20:13; Matt. 25:31; 2 Tim. 4:1; Heb. 9:27, 12:23.

Crowds of citizens who were supposed to keep the Sabbath strictly rushed out of sa-

loons in their shirt-sleeves, with billiard cues in their hands. Dozens of men, with their necks swathed in napkins, rushed from barber shops, lathered to the eyes, or with one cheek clean shaved and the other still bearing a hairy stubble.

The sudden coming of Jesus Christ to judge the world will surprise men in just that way, revealing their sinful practices and lives. That day shall surely come.

(680.)

ATTRACTED BY CHRISTIAN LIVING.

Titus 2:12; Matt. 5:16; 1 Pet. 2:12; Phil. 1:11.

An Indian who was converted a few weeks ago gave this testimony: "I come to your meetings. I see you treat my brothers kindly. You take them to your tepees and eat with them. You did not invite me. I say to myself, how long will this last. I see I was wrong and I want to be right and be one of you." He was attracted and won by the Christian fellowship of which he was a constant observer.

DISHONESTY REVEALED. (681)

1 Cor. 3:13; 1 Pet. 1:7; 2 Cor. 5:10; Rev. 22:12; Ecc. 9:10.

When news first came of the destruction of the massive stone buildings at Stanford university, experts here declared they couldn't understand the failure of the buildings to withstand the shocks. Now it appears that "Jerry" building was responsible, and that huge graft had been worked by the contractors.

Instead of massive stone walls there was only a veneer of stone, and the interior was filled with chipped stone and poor cement. The memorial arch, which was praised as one of the finest bits of mural work in the country, is a complete ruin, and the remains show glaring incidents of rotten masonry that no architect or inspector should have passed.

It is because men in business do not realize the fact that God takes note of the most minute transactions and that he will require an account for the work of the hands as well as of the heart, that they are thus dishonest. In our Christian day men need to work as did the heathen sculptor who was carving a statue that was to stand in a niche in a temple. Many of his friends were surprised to see that he took as much pains with the back part of the statue as with the part which was to be in front. They said to him, "Why are you so careful about that part? It has to stand in a niche, and it will not be seen." "Because the gods will see it," said he.

THE SECRET OF EVAN ROBERTS' SUCCESS. (682)

2 Cor. 10:5; Rom. 6:17; Heb. 5:8; Jno. 15:10; 1 Pet. 1:2.

One in whose home Evan Roberts stayed as a boy relates how even then he was very anxious for an outpouring of the Holy Spirit, and prayed earnestly for it. An old deacon, to whom he confided his longings, said: "You'll have to be faithful, Evan, if such a blessing is to come. Remember, you must always be faithful to God, and then you may expect the answer to your prayers." Evan Roberts took this advice to heart, and often when inclined to go off on some boyish expedition with his young companions, he would say to himself: "No; I will be faithful. I will go home and pray." So he kept on, and at last the blessing came in showers.

WAITING TO BE ASKED. (683)

Rom. 12:10; Jno. 13:34; Gal. 6:2; Ps. 142:4.

A Sunday School teacher gave this testimony in a meeting several days ago:

"I have been a teacher for ten years, and have a large number of children under my care. About three years ago, one morning as we were leaving, a little boy lingered behind to help clear up, and I said to him, 'Do you love Jesus?' He said 'No,' and I asked him why. He said, 'You never asked me, teacher.' It was a rebuke, and I have never forgotten it. Then and there I dropped on my knees and prayed that never again might a child that God had entrusted to my care have occasion to say such a thing. I felt how unfaithful I had been. Since then I have made a point of appealing personally to every child that has come into the class, but I did not fully realize the importance of the work. God not only wants us to speak to the children, but to win them.

KEEPING HUMBLE. (684)

Col. 3:12; Eph. 4:1-2; Ps. 40:1-2; Deut. 15:15

A man who at one time had been a chimney sweep, but afterward became possessed of great wealth kept his old sweep's brush in a glass case in his drawing room. When asked why he kept this reminder of his humble days he replied in the words of Scripture, "Thou shalt remember that thou wast a bondsman in the land of Egypt."

A STRANGE QUESTION. (685)

Prov. 1:7; 2 Sam. 23:3; 2 Chron. 19:6-7; Ps. 127:1.

"The other day a member of Parliament was discussing with his chief some question then before the House of Commons. In the course of the discussion the member said: 'Ah, yes, that is all very well, but what would Jesus Christ do?' 'That,' said his chief, after he had got his breath, 'is a very strange question for the House of Commons.' In spite of the fact that this is a day of churches and the life and power of Jesus Christ are such undoubted facts and factors in life, it is only too true that it is a strange question. Because it is a strange question is the reason why so many strange things are done or left undone in our Senates and Parliaments."

A PRAYER BY EVAN ROBERTS (686)

"When visiting South Wales some weeks ago," writes Mr. J. G. Alexander, of the Society of Friends, "I saw a copy of the following prayer by Evan Roberts in Welsh, in the cottage where I had been kindly invited to tea. Two Welsh ladies kindly interpreted it for us, and I wrote it down thus. I am not aware that any English translation has hitherto appeared: 'Holy Spirit, purify and take possession of all for Thy glory, and keep me to the end, if end there be, in Thy service. Teach me to serve, suffer me not to weary of Thy service, give me the joy of the worker, teach me to go as low as Thy desire, as low as Thou willest me to go, Thou who art holy and righteous. Open mine eyes to see work; fill my heart, which has been cleansed by Thee, with work, and speed my footsteps, not in my work, but in Thine. Keep my fingers clean, that I may not soil Thy work, the work which Thou hast purchased with Thy precious blood, work which has been sanctified by Thy sweat, by Thy tears, yea, by Thy heart's blood, my God, work with all the riches of the Godhead in it, upon it, behind it, driving it onward—nay, there is no driving with God—Satan drives, God wooes, God draws us. So, Lord, draw me to Thy work, keep me in Thy work, and keep Thy work in me, and enable me to draw others to Thy work. Manifest Thy work in these days, for the sake of Atonement, and remember the great Intercessor, Thy Son, Thy holy Son, Jesus, and Thy servants, who are also Thy sons. Baptise me into the work, for the sake of the great Worker. Amen.'"

FOR LOVE OF FREEDOM (687)

A Russian writer gives this account of the manner in which his brave countrymen met death on that fearful "Red Sunday":

"There, at the first volley, sixteen men fell. An officer stepped forward in the hush that followed and warned us to disperse, saying that if we didn't, he would be compelled to order the troops to fire once more. Without a word every man there bared his chest, and advanced with a slow tread upon the troops. This they did not only once, but twice, three times—until there were none left to shoot down."

REDEEMING THE TIME. (688)

Eph. 5:16; Col. 4:5.

The brilliant young under-secretary to the Colonies of Great Britain, Winston Churchill, is said to have made this remark:

"We Churchills don't live long; I mean to make the most of my time."

The Christian should certainly feel that even a whole long life time is only too short for telling a restless, ruined world of the love and power of Jesus Christ.

RICH BUT FEARFUL OF DEATH. (689)

1 Jno. 2:16; Ecc. 5:10; 1 Tim. 6:17; Jas. 1:11.

It is said of one of America's greatest millionares that *death* is the one horror of his life. After the death of a very dear friend the shadow of bitterness came into his face and has never since cleared away. "Agnosticism, which always is the aggressive mark of this man, had no balm for the wound."

A GOOD NAME (690)

Prov. 10:7; Prov. 22:1.

Although far from being an ideal man in his business life, it is probable that there was less class hatred against the late Marshall Field than any other man with a fortune any way near as large as his. In him the claim that no man can accumulate many millions honestly is refuted. In the public mind he did not represent the type that climbs up by pushing others down.

The causes that exempted Marshall Field from the list of publicly abused millionaires were numerous and were found in the man's own character. Primarily and at all times he was willing to be judged by his individual acts. He never shirked responsibility by hiding under cover of a corporation.

PREACHER VS. MINISTER. (691)

1 Tim. 4:25; 1 Tim. 6:18; Jas. 1:23-24.

"My two boys, sir," said a peasant woman, "are both praichers. Sam, he studies and studies, and he do praich powerful fine. But Jim, he just walks in the fields, and folks like to hear his sairmons the best. T'other day one says to 'e, 'Jim, where do ee get your sairmons up?' 'I don't,' 'e says; 'I gets 'em down.' That's the right kind of praichin'."

REAP THE FIELDS BEFORE THE STORM. (692)

Jno. 9:4; Matt. 9:37-38; Jno. 4:35.

On a wild evening in September a visitor in an English village stood looking over a gate at a field of corn where the storm had done its work, and before him were the ruined hopes of the harvest. Just inside the gate was a man intently gazing upon the scene before him. The visitor broke the silence and said to him, "Is this your field? It is a sad sight!" "Yes, you would think it sad if the field belonged to you." "Why did you not reap it before the storms began?" "I could get no reapers!" was the curt reply, and the man turned on his heel and walked away. So writes Miss Brownlow, of the Church Missionary Society, Japan, and she adds that the Lord to whom this harvest field belongs knows that the storms are gathering. Is the Lord of the harvest to see the storms break,

and another harvest field spoiled simply because He can get no reapers?

Where are the reapers? Oh, who will come
To share in the glory of the harvest home?
Oh, who will help us to garner in
The sheaves of good from the fields of sin?

(693)

ENOUGH OF EARTHLY BATTLES.

Is. 2:3; Heb. 11:16; Phil. 3:20; Is. 49:10.

Several days before Gen. Joseph Wheeler died and at the time when he was occasionally irrational, he sat up in bed one evening and said to the nurse: "When does firing begin?" To humor him the nurse replied: "Firing will begin at 9 o'clock, general." The leader in two wars leaned back in his bed apparently resting. At five minutes to 9 o'clock he reached over for his watch, noticed the time, and took from the table near his bed a small bunch of absorbent cotton. The nurse, watching him, was puzzled by his actions. Deliberately Gen. Wheeler plugged both of his ears with cotton. Then he leaned back in his bed again and went to sleep. The old Christian general was tired of earthly conflicts and yearned for the peace of the "land on a far away strand."

TACK CAUSES EXPLOSION (694)

Jas. 3:5; Mark 7:15; 1 Pet. 3:10; 2 Sam. 6:7.

A carpet tack, caught between cog wheels, caused a spark that resulted in the blowing up of the works of the Phœnix Powder Co., 8 miles east of St. Louis, recently.

After the accident a tack was found in the cogs of the demolished machine and experts at the factory said there was no doubt but that it caused the explosion.

It seems incredible that such a great accident could result from such a slight cause, but such accidents take place frequently and the careful superintendent watches relentlessly these small things. Giving away at one little point has wrecked more than one life, and changed the course of history.

THE DEVIL TREE. (695)

1 Jno. 3:8; 2 Cor. 2:11; Jas. 1:15.

The Arbor Diaboli (which is the botanical name for the devil tree) grows to a height of thirty or forty feet and has long, drooping, slender limbs similar to those of a weeping willow and small oblong leaves of light green. These limbs, which spring from solid branches, seem to be possessed of nerves, for whenever a bird or an animal lights upon a branch the limbs will curl up as suddenly as the leaves of the sensitive plant and wrap themselves around it. They seem to respond in this manner to any unusual pressure. A stone or a piece of wood or any other object of bulk or weight laid upon one of the branches will be seized in the same way, and the limbs that twine about it will hold it there indefinitely. The gentleman who told me this story says that having become very much interested in the tales that he heard from the natives, he went out one day into the woods with them carrying half a dozen chickens with which experiments were successfully made. No man can climb the tree without becoming fatally entangled in the branches. The tree is certainly well named, and gives a striking picture of sin and its treacherous, sensitive, deadly hold, not only upon men and animals, but inanimate creation.

KNOWING THE FATHER. (696)

Phil. 3:10; Rom. 1:17; Jno. 14:9; Jno. 17:3.

A story is told of a visitor staying in the home of a man known for his holy life, who was curious enough to watch and listen that he might know the method of his host's devotions ere retiring to rest. To his surprise the good man simply said: "O Lord, I thank Thee that things are just the same between us." That man knew something of the confidence which marked the prayers of Jesus.

INTERESTING PROPHECY OF THE WORLD-WIDE REVIVAL.

The following statement, from Rev. O. E. Goddard of Muskogee, I. T., a returned missionary for the M. E. Church South, from China, will doubtless be of great interest to those who are burdened for, and living in expectation of, a soon coming world-wide revival. Mr. Goddard says:

"Something more than ten years since, in the city of Shanghai, China, it was my privilege to edit an address delivered by Hudson Taylor, of the China Inland Mission; and I recall that in the midst of his remarks, the speaker paused and said: "Brethren, I have a conviction which I believe is of the Lord, that in the next ten years, there will occur one of the bloodiest wars in the world's history. In this war Russia will be the leader on the one side. The sentiment of the Christian nations will generally be against Russia. Contemporaneous with this conflict, there shall burst out a revival such as was never known in the Christian Church, and which shall spread throughout the world, turning many unto righteousness. And, my brethren, it is moreover my conviction, that immediately following this mighty outpouring of the Holy Spirit, the Lord Himself will come."—*Institute Tie.*

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SHOTS THAT TELL.

ERNEST H. MacEWEN.

EARNESTNESS. (697)

1 Cor. 9:16.

There is something impressive in a big man's fist, especially if it strikes you. John L. Sullivan, when in his prime, was one of the class whom the Apostle Paul describes as "not vainly beating the air," he beat the other fellow good and hard. He did in a physical way what Paul recommends that we do in a spiritual way. The Apostle would not likely have commended everything in John L. Sullivan, but he would have admired his earnestness, and the way he hit straight from the shoulder. We learn the value of one thing—the value of earnestness and directness—not to beat the air, but to beat with our might that which is opposed to truth and virtue.

THE GOSPEL A LIFE PRESERVER.

Rom. 1:16. (698)

Air is a life preserver. It is the particular friend of man, and he who barricades the door and windows against it invites death.

Open the doors and windows and let the sunshine and air in. Allow the wind to blow through your rooms, for it is a disinfectant of great power. Breathe long and deep. Fill the lungs with the life-giving fluid until you feel the freshness of its life infusing new life into you. So the gospel is a life preserver. Open to it. He who shuts it out is inviting the disease of sin to pollute his life forever.

SPIRITUAL APPREHENSION. (699)

1 Cor. 2:14.

Bulwer Lytton in one of his novels, "What will he do with it," says that "woman has a quick appreciation of beauty in their own sex—and women who are themselves beautiful, not the least."

So we may say that he that has the spiritual faculty has the most appreciation of the spiritual.

OPPORTUNITY. (700)

The other day I saw a curious thing. I was walking along the street, and in crossing an alley saw a cat crouched ready to spring. Three rats were playing around her. Puss never moved. She let them all get away. Thus we are letting things slip from us. The time to do a thing is now. I have no right to suppose that tomorrow I shall do what I refuse to do today. The great openings of life do not return when once refused. Do it now.

"MARCH." (701)

We are told that Michael Angelo, the great artist and sculptor, was once summoned by one of his pupils to criticize a statue the pupil had just finished. There it stood, strong on both its limbs. Alert in attitude, it seemed almost breathing, ready to speak. The Master looked at it, walked around it, and then condensed his comment into two words, "Now march!"

We want to be so like Christ that men will find him in us. Every Christian should be a Christ. Just as the statue had all the semblance of life, but was not living, so we want to have all the semblance of Christ, through ourselves.

ONE THING. (702)

Phil. 3:13.

A soldier who went to war, by trade a watchmaker, took with him some instruments of his craft. He found much to do. One day he was ordered off on some duty. He complained that he could not go, as he had ten watches to mend. What a picture of many in the army of the King! They enlist for service, but are so absorbed in the affairs of this world, that when duty calls they cry, "I pray thee have me excused." One thing should be our motto.

A REAL RELIGION. (703)

When Chas. Wagner visited President Roosevelt, the president remarked, "Your books make me feel more clearly than ever that fundamentally there are just the same needs for us on this side of the water as for you on the other." We are all alike at bottom, in needing to cherish the same virtues and to war on the same evils. The brotherhood of man is no empty phrase. There is much truth in that. Our needs are common. Human nature is one vast unit. Christianity and the Bible appeal to men everywhere, for unlike other systems of religion, it clings to no one class or race alone. It is representative, leaping the bounds of sect to reach the depths of the heart of every man it touches.

FACING THE SUN. (704)

Eph. 1:19.

"One day," said Dr. Clemance, "I was climbing a mountain in the Alpine range near the boundary line between France and Switzerland. By and by we came upon snow and icicles and all the usual attendants in the train of winter, but when we got higher we found delightful flowers blooming in all beauty of floral loveliness. I said to myself How is this? Down yonder are icicles and snow; up here are these exquisite flowers. The secret of the matter was that this part of the mountain had a southern aspect, and faced the sun, while the other was turned from it. Even so it is with ourselves. When our hearts are turned toward Him who is the fountain of love and of marvelous spiritual beauty, we bring forth the fruits and the flowers of Christian character, and show the

world what a blessed and beautiful thing it is to be a disciple of Christ. It is when our affections and thoughts are turned from him that the graces which would otherwise abound in us languish and die."

SATAN'S SNARES. (705)

A gentleman who had spent some time in Italy, said that while at Florence, one day his attention was attracted by the mournful notes of some birds, and he was led to inquire the cause of their sad twitterings. He found in a room a great number of birds in cages, and the eyes of each had been put out by means of some pointed instrument. At night the owners of the birds took them outside the city, and hung the cages in trees that were varnished with a heavy coat of a kind of mucilage. These birds kept up their mournful songs, and attracted other birds to their cages; and the coating of mucilage so fastened them that the men could easily capture them.

So it is that Satan blinds many mortals that he may use them to allure others to sin and death. How careful we should be that we might not be used in our faults and failings to lead others to sin. The cages we allow ourselves to be put into are traps for others.

FAITHFULNESS. (706)

Luke 12:37.

If there is one thing Jesus commends it is faithfulness. An explorer found floating in the icebergs of the Arctics a ship. Going on board he found that the captain was frozen, and sat dead at his log book, while the helmsman stood at his post, and the men on watch still on duty, but cold in death.

How precious the thought that Jesus will meet us when he comes. Will he find us at our posts? Like these men who met death in their devotion to duty, so we should watch for the coming of our Lord.

Textual Search-Lights on the Sunday School Lessons.

SEPT. 2.—BARTIMAEUS AND ZACCHAEUS.

Luke 18:35 to 19:10. (Read Matt. 20:29-34; Mark 10:32-52.)

Luke 18:38-39. (707)

Cried. The first *"cried"* is to *cry* or *shout,* while the "cried" in verse 39 is to *scream* or *shriek.*

SEPT. 9.—JESUS ENTERS JERUSALEM IN TRIUMPH.

Matt. 21:1-17. (Read Mark 11:1-11; Luke 19:29-44.)

Matt. 21:1. (708)

Bethphage, the house of figs. Matt. 21:9. *Hosanna.* This a Hebrew word, meaning *save now,* the first words of Psa. 118:25.

SEPT. 16.—JESUS SILENCES THE PHARISEES AND SADDUCEES.

Mark 12:13-27. (Read Mark 11:12 to 12:12; Luke 20:20-40.)

Mark 12:13. (709)

Catch. From the Greek word for *the chase.* Hence the picture in the word is that of *hunting,* while that in Matthew's word (22:15) is of *catching in a trap.*—M. R. Vincent.

Mark 12:17. (710)

Render. Literally, *give back, pay as being due.* It was not a question of voluntary gift, but of a legal due.—G. F. Machear.

John 17:15. (711)

In the Lord's prayer for his disciples given in the seventeenth chapter of John, he asks that they may be kept from the evil one, according to the Revised Version. But the word, one, is in italics, and hence, not in the Greek. Godet says that the preposition before it "relates to a realm out of which one is taken, rather than to an individual" from whom he is to be protected. The prayer is to be kept from all evil of any kind.

Gal. 6:17. (712)

Paul wrote to the Galatians, "I bear in my body the marks of the Lord Jesus."

I bear in my body the scars which mark my bondage to the Lord Jesus. Literally, *the scars of the wounds made upon the body of a slave by the branding iron,* by which he was marked as belonging to his master. Observe the emphatic "I." Whatever others may do, I at least bear in my body the true marks which show that I belong to Christ; the scars, not of circumcision, but of wounds suffered for his sake. Therefore let no man vex me by denying that I am Christ's servant, and bear his commission.—Conybeare & Howson.

CHRIST AND LABOR. (713)

Labor and capital, the foes of the present day! And they often have carried their antagonism so far as to refuse to worship together, for in many localities the laborer says: "That is the rich man's church, I want nothing of it." O the pity that so large a portion of the labor element should regard the Church as the friend of the opulent!

A writer in The Independent tells of an experience that he had with a Labor Union. In a conflict, then on, the writer, a clergyman, had publicly taken the side of labor; and in return a union had asked him to become an honorary member. He consented, and as he entered the crowded hall 600 men cheered to the echo. Then the chairman said: "I ain't much of a Christian, but I know the genuine article when I see it. If the Bible is true, Jesus went to the poor and the rich had to

look him up. This minister is doing the Jesus business in the old way. That is what we like in him, that is why he is here." Again cheers and it was the minister's turn.

"Reference has been made to the great Master tonight. Let me ask you craftsmen of New Haven to stand, and with all the power of your hearts and lungs to give three cheers for Jesus the Master-craftsman of Galilee."

There was a shuffling of many feet, then a pause that was full of awe, and with a roar like thunder 600 throats broke into wild applause for the rich man's and the poor man's friend.

Brethren, they have seen flaws in the churches. They have yet to find them in the Christ. In their hearts they reverence Him. When Christ's Church shall portray Christ, then enlarge for the coming host.—A. J. Archibald, Digby, N. S.

Suggestions for Social Sermons.

By REV. WILBUR F. CRAFTS, Ph. D.

The Municipal Ideal. The first sermon would present the municipal ideal to which great Bible leaders from Abraham to John point forward, a city of God on earth (Heb. 11:10, 16; Rev. 21:2, 10). The worst infidelity is that which assumes that Cain must always build and boss the city, and which ignores the "gospel" promises that Christ will rule man's social as well as his individual life. (Psa. 2, Revision; Luke 4:16-21, based on Lev. 25:8 ff.)

The failure of reformers in New York was largely due to the fact that they did not even aim at impartial enforcement of law, much less at better laws, but only at making lawbreakers a little less bold. They would cut off the "graft" but not the root of it, tolerated vice. They did not "hitch their wagon to a star," but to a "red light." Cleveland, under lead of its pastors, who are not chiefly concerned with the increase of taxes that bad government brings—the inadequate motive power of many fizzled-out municipal reforms—proposes for its one-plank platform in this spring's campaign, *Impartial enforcement of law.* They will fly as a banner the greatest utterance of General Grant, which was in substance, *All laws should be impartially enforced, that bad laws may be repealed, imperfect laws amended, and good laws utilized.* A great amen to this is the recent refusal of a New York judge to grant a charter to the "Personal Liberty League," whose purpose in part is to secure "liberal enforcement" of liquor laws, especially those relating to Sunday. The ground of the refusal was that such a purpose was anarchistic. Many think a law is as good as repealed if somebody calls it a "blue law." But law is law whatever hue it takes to prejudiced eyes, and violation of it is "red" anarchy. There is beautiful significance in the use of the Stars and Stripes to cover the cigar stand at Mountain Lake Hotel on Sunday, for our Sunday laws and all others are *red, white and blue laws.*

Perjured City Officers. When a citizen asks a city officer, mayor or police chief or prosecutor, to stop some open and notorious violation of law, he is blandly told that if he will gather legal evidence and make the complaint the case will be prosecuted. To which it would be pertinent to reply with the story of the Irishman who wrote to his friends in Ireland, "In this country I don't have to do anything but carry a hod of bricks up five stories, and the bricklayer up there does all the work." Our paid prosecutors want the citizens to do the hod carrying part of the work they are themselves paid to do and let them do only the easy part, when the odium and danger and expense have been mostly borne by private citizens. It is the duty of officers to see law breaking that is open to the view of all, to investigate and prove it when reported to them; and the best thing law and order leagues or law enforcing citizens can do is not to do the officers' work in law enforcement, but to punish the perjured officers for neglecting their oaths. For a city to elect officers who declare for a "wide open policy," which means splitting the laws "wide open," is to put the city itself into rebellion.

Churches Should Organize for Reform Work. Twenty-seven millions of church members in this country, one-third of them voters, and not one well governed large city—scarcely a small one—in all the land. "My brethren these things ought not so to be." The church, in order to make itself felt socially, must organize for that work as they have organized for foreign and home and city missions of all of which we should count moral reforms an important part. As I think of how haphazard are the church's efforts in behalf of social ethics, I am reminded of the fire insurance company's inquiry sent to a rural applicant: "What facilities have you for putting out fires?" To which the farmer replied, "Sometimes it rains." Ask the churches, What facilities they have for putting out the fires of intemperance, impurity, gambling and Sabbath breaking? and they answer, Sometimes a reformer comes around. All the reformers put together are hardly enough to make a decent picket line. We have no right to expect decisive victories in city campaigns or any others until the main army of the Church of God dismisses "General Apathy" from command and becomes indeed the "Church Militant," in which case it will speedily become even in our cities the "Church Triumphant."

The Best Cities. In many respects Cambridge, Mass. is our best practical example of municipal reform, a city where non-partisan city government has become a fixed fact, and no-license as well, with resulting decrease of taxation and increase of wealth. Apply with stamp to Mr. Frank Foxcroft for printed statements of the facts. Toronto should also be studied to show that much of what faint hearts regard as impracticable municipal ideals have already been realized. Toronto has no liquor dealers in its city council, no Sunday papers, no Sunday mails, and owns most of the franchises, which under private ownership corrupt city governments. Glasgow is in this last respect yet more successful, but its liquor curse largely

offsets its Christian socialism. Shaw's two books on municipal government in Eurone also shows that the enlistment of foremost citizens in city government is not impracticable.

It is possible to transform the city of Cain, whose selfish watchword is, "Am I my brother's keeper?" into the city of Christ, whose brotherly watchword shall be, "Not to be ministered unto but to minister."

Christ's Tears for the City. The man who has not with Christ wept over the sinful city—not over sinful individuals alone—has not yet discovered the second hemisphere of social Christianity. (Matt. 22:21, 39). The writer coming into such a city as New York after one of its relapses into Tammanyism, or into Philadelphia, which does not even have an occasional lucid interval of revolt against a worse enslavement under the other brand of politics, wonders at the utter lack of guilty shame on the part of the churches which might and should have secured at least decent city government. Even pastors seldom weep over the city, but think some wayward parishioner a more fitting occasion for prayers and tears. Christ's tears over Jerusalem were tears over its lost opportunity. It might have made Him its King, but had chosen to crucify Him instead. Christ forgot His own physical death in lamenting the greater tragedy of a city committing suicide. Lost opportunities, individually considered, make a mighty theme, but far greater have been the lost opportunities of the churches to overthrow social evils and enthrone Christ. The failure to put out a red light or to turn a switch has often wrecked a train. The failure of an influential pastor to "speak out" has wrecked many a city.

CITIZENSHIP.

That indefinite thing called "Good citizenship" is not enough in these trying times. In the nation's Capital, a generation or more ago, they started to build a monument to the Father of his Country, but when they had built only one-third of its height they found that they had laid too weak a foundation, and that if they added any more weight the whole would sink into the sand. And so for a generation the monument remained incomplete, a monument of somebody's incompetence—perhaps of the folly of the "spoils system," which had probably given the task to some one whose "engineering" experience was chiefly political. At last Gen. Casey was set to redeem the mistake. Stone by ston he took out the inadequate foundation and replaced it, piece by piece, with a broader, stronger base, and then added to the shaft the remaining two-thirds, and finally brought forth the shining cap stone with rejoicing, crying, "Grace, Grace," unto it. The structure of our political life must likewise have an adequate foundation. In these days when great corporations have bribes to offer such as the world never saw before, both for legislators and voters—in this day when demagogues are more skillful than ever before.

CHURCH PRINTING.

AN APPEAL TO NON-CHRISTIANS.

The Clinton Ave. Reformed Church, Daniel H. Martin, pastor, the author of "Revivals sans Evangelists," in October Current Anecdotes, publishes an attractive church bulletin. We quote from it as follows:

There are many strangers in attendance at our morning and evening services on Sunday; also Tuesday and Friday nights. Will you greet them cordially and make them feel at home?

The pastor earnestly hopes that the privilege of soul winning will be entered upon heartily by the members of our church between now and the Easter Communion. Will there be any stars in your crown? Ask this question with a silent prayer.

This is for the eyes of any who have not yet decided upon the Christian life and uniting with the church. God's Spirit is at work. Quench not the Spirit. Accept Christ and unite with the church. Nothing is gained by delay. There can be no debate about a duty. If a thing is the right thing to do, do it now! Perhaps you have the idea that you are less responsible for moral conduct if unattached to a church. A great mistake. God requires us to act up to the best light we have. Any deed or habit that would injure the soul of a church member will injure the soul of a non-church member just as quickly. It is the quality of fire to burn, no matter who puts his hand into the flames. Evil doing is no respecter of persons. So then your duty is clear. The Master is calling for disciples now, just as when he walked among men—"Come ye out and be separate."

The battle is on between those who want this world to be better and purer and those who are giving it over to the powers of darkness and sin. Which side are you on? If you are not a registered Christian, the world counts you on its side, because it has no other way of classifying you. Church membership is an out-and-out declaration of where you stand. If you are in sympathy with Christ's cause, and desire to see the triumph of righteousness, come out on the Lord's side. It may not be an easy thing to do. But that is the compliment our Saviour pays when he asks you to be his follower. A religion with no cross in it would not be worth having. Jesus wants those who are willing to do hard things. It is the glory of Christianity that it appeals to the heroic in our natures. It would be a worthless religion that did not call for the exercise of self-denial and self-discipline—the two strengtheners of character.

Come out then and acknowledge Christ. You expect him to acknowledge you some day. Tarry after this service and have a talk with the pastor and elders.

Those who expect to unite with this church by letter will kindly hand the same to the pastor at their early convenience.

Rev. Clement G. Martin, sends us a copy

of "All the Week," the church bulletin of the First Presbyterian Church of Fostoria, Ohio. Under the Sunday School are given the names of thirty members of the primary class, who were "perfect," the preceding month. Such public recognition of the work of the little ones must help to hold many families to the church. It certainly tends to give dignity to the work of the Sunday School.

We also have the "folder" issued by the First Methodist Episcopal Church of Columbus, Ohio, with the announcement of the Lenten services conducted by Dr. E. S. Lewis, the pastor.

We have received the bulletin of the McFerran Memorial Baptist Church of Louisville, Ky., the Rev. William Wistar Hamilton, pastor. The hours of worship are given as 11 a. m. and 5 p. m. This would seem to be a missionary church, as it is noted that eight of their members are going this fall as missionaries.

A neat little "folder" which is principally an invitation, comes to us from the Penn Ave. Baptist Church of Scranton, Pa., Rev. Robert F. Y. Pierce, pastor. One page is reproduced below.

"To the Stranger within Our Gates:"

Should you be ill, or through any circumstance of sorrow or misfortune, desire the services of a clergyman, you may communicate in person or by telephone, with our pastor at his residence, 323 Quincy Avenue, or meet him at the close of the church services. While he is a very busy man, he will be pleased to come to your side as a Christian minister, so far as his engagements will permit. New Telephone No. 508.

Should lady guests be ill, or desire the kindly ministries of a Christian lady, our Church Missionary, Miss S. C. Krigbaum, 315 Madison Avenue, will be pleased to render such assistance as she may be able to give.

Persons desiring Christian counsel and encouragement will find help and strength in attendance upon the regular services of our church, where you will be welcomed by all, especially by the pastor and officers of the church. Tarry after the church services and form the acquaintance of the pastor.

If you are to make this city your permanent home kindly let the fact be known to the officers of the church. We shall be pleased to have you make your church home with us.

We have also received the bulletin of the Baptist Church, Keady, Ontario. One item is a list of the causes for which the churches of that Association are expected to take offerings. Under the heading "Literature that should be in every home," is given a list of the church papers that an intelligent Baptist of that locality would read, ending with the Baptist Year-Book and Association Minutes. A good suggestion for church members in the United States as well as Canada.

We quote the following from the bulletin of the Second Baptist Church, Rev. John E. White, D. D., pastor, Atlanta, Ga.:

This note is for all those in our congregation who are Baptists but have not placed their letters in the Second Baptist Church:

We earnestly welcome you to our fellowship and rejoice to have you in our congregation. We also earnestly welcome you to the fellowship of our labor for the cause of Christ. Here is a serious question for you. You are a Christian. You felt it to be a bounden duty to join the church. Why? To be a worker with other workers for Christ. Now the same reason that led you to join the church once is still in force. The serious question is, Are you doing your duty in continuing out of the real and active fellowship of service in the Church of Christ? Speak to the Pastor and ask him to secure your letter.

This note is for those of our congregation who are not members of any church—who have not confessed Christ before men and obeyed him in Baptism:—

We most gladly welcome you here. But if you attend this church very long without being impressed that you should give your life to Christ and join in the service and support of the Gospel, it is a serious reflection on the Preacher and the members of this church. We must not fail to let you know that we seek you for Christ. Therefore now today we beg you to be reconciled to God and no longer delay to commit your faith to him. Will you not consider well today that Christ has called you, loves you and desires you for his own?

Ancient Masters and Jesus, by William B. Hartzog, Ph. D. Burrows Bros., Cleveland, O., $1.25 net. The title of this book is appropriate. The work sets forth the characteristics of early philosophy. It gives a sketch of the belief and teachings of each of the Ancient Masters and in a simple manner shows the results of the doctrines of each. It is necessarily comparative. It shows not only the theory but also the fact of ancient philosophy. The doctrines as lived by those who followed the early teachers are shown to be deficient. "They felt as Socrates phrased it, 'We can never know concerning these things, until some one comes from the other world to tell us.'" Meanwhile, "social disorder reigned, universal wretchedness prevailed."

While the dregs of this cup of doubt and selfishness were being drained by the nations of the world, Jesus was born. "The teachings of Jesus contain the answer to the numerous questions raised by the philosophers." "He was more than a philosopher in that he gave the perfect and final revelation of God as the basis of hope, righteousness and human hapiness." The author gives us an exaltation of Jesus Christ which forms a fitting climax to the book. Jesus the Son of God is the Teacher of the ages. "He is triumphing." "The golden rule of Jesus shall yet bring in the golden rule of man." It will do any minister or Christian worker good to read it.

—H. V. Tanner.

Church Work and Wage Workers.

BY REV. CHARLES STELZLE.

I know of no little two-by-four scheme that is ever going to settle the question of the workingman and the church, but I do know that you will never reach workingmen until you make them feel that you understand something about their problems, and that you have a real heart interest in them. You should know something about the tenemennt house problem. It makes me very, very tired to have the average newspaper reporter describe the average tenement district as a "slum district." I want to say that some of the best workmen live in tenement houses. They are not vicious. I know it, because I lived among them a good many years myself on the east side of New York, in tenement houses.

I think, too, that the minister who wants to work among workingmen should understand something about the saloon question. I am very sure that there are some things about this question that most preachers do not know about. The saloon is the social center in a workingman's district; and before you can eradicate the saloon you will have to provide a substitute.

The average saloonkeeper is not the fiend incarnate that he is sometimes painted. There are many saloonkeepers who are the real friends of the workingman. The workingman will go to the saloonkeeper for advice, and he helps him very often, because he understands him. I know something about the inside life of the saloonkeeper and of the saloon, because—I say it with deep regret—my father was a brewer. While I believe the saloon should be wiped out, while I know that it is a curse, I know that there is something in the saloon that makes it a power, which the average Christian worker does not understand.

Then the minister who is going to work among workingmen ought to keep in touch with the labor movement. He need not become an expert on this question, but he ought to know something about it. Take, for instance, the average minister who denounces the labor union. I realize that there are many labor unions that are doing things they should be ashamed of, but when a minister or any one else denounces the whole labor union movement as wicked he doesn't know what he is talking about. The average workingman looks upon the ministers' association as a ministers' labor union, and when a young man is set aside, giving him the power to perform the functions of a full-fledged minister, the average mechanic would say that you are giving that young man his union card. Of course, the minister can see the distinction between the labor union and the ministerial association, but there are some intelligent mechanics who can not.

We ought to keep in touch with that other great movement—socialism. Studying the recent elections in Germany, we find that the socialists are making tremendous progress in spite of the strenuous efforts of the kaiser. Thirty years ago one voter in thirty-two was a socialist; twenty years ago, one voter in ten, and five years ago, one voter in five was a socialist. At the last election, held a few months ago, one voter in three was a socialist, and they cast upward of 3,000,000 votes. There is no doubt that in a very little while the socialists of Germany will have Germany by the throat. There is no doubt about it, and when that comes something is going to happen. The progress of socialism in our own country has not been so significant, but it is true that a great advance has been made during the past few years. The average socialist will tell you that Jesus Christ was a socialist and that he was a champion of socialism. I believe that the next ten years will bring a great change in the social status of the American mechanic. When the present era of prosperity has passed I believe that we shall be face to face with one of the greatest problems that we as Americans have ever faced; and, let me tell you, dear friends, the church cannot afford to remain indifferent to these questions, because she is deeply involved.

When during the recent coal strike a coal baron said that he was God's fore-ordained keeper of the mines, when nearly every man who was out on strike felt most bitterly toward that particular coal baron, the cause of Christ *was* affected, and the church *was* concerned. The church must be ready to say "Yes" or "No" in answer to the question of the workingman when he asks if these things are true with regard to the rich men in the church, who, at least, *appear* to be wrong in their position. I tell you, there is never a strike, there is never a movement among workingmen, but the church of Jesus Christ in some way or other is involved.

For the church and for thinking men to remain indifferent to these problems is suicide.

There are three things that we as a church shall have to get, if we are going to solve the great problems with regard to the workingmen. First of all, we need to get a new viewpoint. You may have read the story of the man who lost his horse in a New England town, and how the people of that town went out to find it. They came back without the horse. There was a half-witted fellow who used to sit around the stores. When these men came back, he said he was going to look for the horse. He started and in two hours brought the horse back. Then these wise men asked him:

"Where did you find the horse?"

"I will tell you what I did," he answered. "I went out to where they had last seen the horse. It was at a parting in the road. One road was dry and dusty, but, looking toward the other road, I found that it led to a green pasture with a stream running through it. I said to myself, 'If I were a horse, which of these roads would I take?' And then I said,

'If I were a horse I think I would go over to that green pasture that has the stream running through it.' I went there, and sure enough I found the horse drinking at the side of that brook."

You would say that was just common everyday horse sense, wouldn't you? You and I need to get just that common horse sense about lots of these questions. We are in the habit of looking at these questions from the standpoint of the man who has been raised in the church; from the standpoint of the man who has heard his father's prayers at the family altar ever since he could remember, forgetting all the time that of this great mass of men out of the church many never had anything to do with these things.

I say we need to get a new viewpoint. I think sometimes we imagine that, because our grandfathers had their service at 10:30 in the morning, that is just the hour at which we ought to have our service. Perhaps it is, but I verily believe that a departure from this hour would be to many a sign of heterodoxy. Some time ago I was in a church surrounded by thousands of people, and, work as I and my assistants would, we couldn't build up that Sunday school. Finally I said, "Let us have a Children's Hour on a week-day afternoon." We organized a children's choir, had the children sing solos, and made it purely a children's service. I gave a ten-minute gospel talk as straight as I knew how; but we did something else. We had those children sing street music: "She Was Bred in Old Kentucky" and songs of that sort—pieces with a good sentiment. In a month we had twice as many children at the Children's Hour as we had in the Sunday school.

One day a critic came to me and said:

"I think it a shame that you permit these children to sing street songs at a religious meeting."

"The Children's Hour is not a religious meeting," I said; "it is a children's entertainment into which we introduce religion."

She saw the point and said nothing more about it. I will venture to say that those children got as much gospel in my ten minutes' talk as most of the children who go to Sunday school; but because it was a departure, an innovation, some of the good friends couldn't see that it was the thing to do. This world is never to be saved in a rut, because the world is wider than a rut.

Further, we need to get a new spirit. The labor question is a moral problem. The church of Jesus Christ makes a specialty of moral reform. This is the great opportunity of the church of Jesus Christ. Look at the three great schemes for social reform that are being presented to workingmen today. Take socialism. Theoretically, it means a life of service. Theoretically, anarchy means that a man will live a righteous life without the strong compelling arm of the law. Communism means a dividing of one's property. Analyze these three social schemes, and you will find that not one of them can be inaugurated until the hearts of men are changed and you can prove to these men that you have the only thing that is ever going to change their hearts. I do not say that we ought to introduce any of them; but you can say to these men that in the gospel of Jesus Christ there is the only solution of these great problems.

I believe that God is going to win these workingmen. It is simply a question as to the agency that is going to be used for this salvation. At one time, it is said, the Episcopal church became so dignified and so far away from the common people that God raised up a man from that church—John Wesley—to establish the Methodist church, that they might get back to the common people. Then it seemed to some that the Methodist church got away from the common people, and God raised a man from out of the Methodist church—William Booth—to establish the Salvation Army. The result is that the Episcopal church today is doing more than it has ever done for the salvation of the masses in great cities. It is just possible, dear friends, that God will lead the Protestant church through some fiery trial in order to teach her the lesson that she must acquaint herself with the interests of the common people, because God loves them.

Oh, that we might be alive to this fact; that we might educate our people along these lines and have them go out preaching the gospel of Jesus Christ among the masses, and doing such things as will win that great mass of men who are out of Christ. I believe that one of the biggest opportunities we have is right among our young people. We have an illustration of this in my own church in St. Louis. Of the elders not one of them is older than I. They have no traditions to handicap them. Of the seven deacons only one is over twenty-one; but I tell you those fellows will do anything, no matter whether it has ever been done before or not. With the carrying out of the tent campaign in St. Louis last summer I had very little to do, except helping them get it started, and I did very little in that. I believe our older men are ready for it, too. As I have gone up and down talking about this work, I have found many who stand ready to help their pastors go out upon the streets, or to do anything else so that this gospel might be brought to the masses. The pastor, however, must take the initiative.

We need a new consecration. I have heard it said that 'most anybody can do mission work. Well, 'most anybody can do something in city mission work, but we need the very best men in the church to go to the very forefront of the work in our great cities. Oh, that God would put it into the hearts of thousands of the very strongest men in our land to give their lives to this great work of saving the masses of the people in the so-called down-town districts of our cities! God would use them mightily.

We need consecrated men and women who will devote their lives to work among working people, putting their lives alongside the lives of the workingmen; not going *down* to the mission, but going *over* to the church of the workingman. I believe that if about half a dozen consecrated men and women would put their lives and letters into each of the home mission churches of our cities, standing back of the pastor, at least three things would happen:

First, there would be fewer home mission churches in our cities, because these half dozen people would put enough money into that church to take it off the board. That is not the most important thing, but it will do that.

It will also do this: It will give those home mission pastors a force of helpers. I think that I speak for these home mission pastors when I say that the greatest need in their churches is flesh and blood—helpers—men and women who will stand back of them and beside them, and who will advance with them in this great work that God has given them.

It will do this further thing: It will bring about a better understanding between the classes. If these men and women will put their lives into the downtown churches they will get more good out of it than they will give. They will bring about a spirit that will draw together the workingman and his employer. We need money, but I tell you we need most of all these men and these women who will consecrate themselves to the great work of winning the unchurched masses to the Lord Jesus Christ.—Winona Review.

CHURCH METHODS DEPARTMENT.

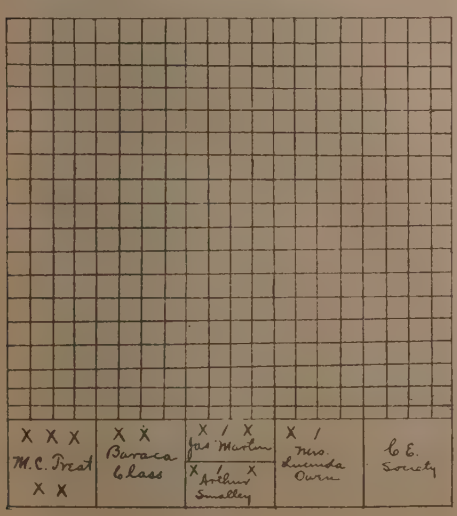
REV. ALBERT SIDNEY GREGG, Editor.

WANTED—CHURCH METHODS.

Will you help? If so tell us how you win converts, train young Christians, enlist workers, advertise, attract men, interest young people, keep up a good prayer-meeting, maintain the Sunday evening service, build a church, pay off a debt, raise money for current expenses and benevolences. You can say a great deal on a single sheet of writing paper. Try it. Your plan may be the means of helping thousands. Samples of your calendar, sermon topics, church papers and printed matter are always acceptable. Address Rev. A. S. Gregg, Editor Methods Department, 21 Merwin street, Springfield, Mass.

CHURCH METHODS.

A workable plan for raising a church debt is described by Rev. Charles W. Fletcher, pastor of the First Baptist church, Washington, Pa., whose "Fifty club" was noted last month. Success depends on the use of a "chart" suitably ruled and marked. A sample is herewith reproduced with explanatory matter by Mr. Fletcher:



1. Our church debt is $2400.
2. Our aim is to extinguish this indebtedness by July 1, 1906.
3. Each square represents a pledge of ten dollars, with interest at 6% until paid.
4. A red stroke / indicates the payment of one dollar on the pledge. A red cross X two dollars.

The five squares at the bottom are enlarged to the actual size on the chart in use for the past eighteen months in my church. The size of our chart is 22" x 28". It is framed so the back can be easily removed and the red strokes and crosses put on as payments are made. In inaugurating the campaign I first prepared the chart and submitted it to a few of our leading members. With their cordial indorsement of the plan I presented the matter to the church when it was adopted as a church project. At that same church meeting while those present were enthusiastic over the matter I took their pledges. That gave me a good start which helped me greatly in presenting the matter individually to those who were not at the meeting. Then I pushed the work of personal solicitation until the membership was canvassed. In my church in Rochester, N. Y., where the debt was larger and the church poorer, I divided the membership into two sides and had these sides elect leaders and thus inaugurated a contest. Every dollar subscribed before a certain date counted one point and every dollar paid before the same date counted two points more. The side which gained the most points had the right to select the chairman of the jollification meeting held when the total amount was subscribed. In my present church a simple canvass of the members was sufficient.

The following features of this plan have seemed to be especially valuable:

1. PUBLICITY. The chart is hung in some

prominent place in the church where everyone can examine it and know who are the financial burden bearers and in what proportion they bear those burdens.

2. INTEREST-BEARING. As each pledge carries the same rate of interest the mortgage draws, both mortgage and interest are provided for when the face of the mortgage is subscribed. The fact that interest on the plege stops as soon as the pledge is paid is a practical incentive to an early payment.

3. SELF-DUNNING. The red marks inserted as fast as payments are made silently proclaim the subscriber's promptness in cashing his subscription. A square in which no red marks appear is a public advertisement that a pledge has been made but as yet nothing has been done toward redeeming it.

The following suggestions, drawn from my experience, should be considered by any one using the plan:

1. The pastor must expect to do the bulk of soliciting himself.

2. Don't take pledges for a period longer than two years unless the amount is very large.

3. Be prompt in inserting the red marks.

4. Plan for a mortgage burning when the money is all paid.

5. Occasionally from the pulpit remind your people of the date when all pledges mature.

6. Get the debt oversubscribed, if possible, to allow for some shrinkage in payments but never suggest that you expect any shrinkage.

7. Have all payments made to the church treasurer.

VACATION LETTERS.

Rev. Chas. W. Flint, pastor of St. James Methodist Episcopal church, Brooklyn, N. Y., keeps in touch with his parishioners during the vacation season by the use of "vacation letters" written in circular form on a hectograph. The letters open with a salutation something like this: "Sunday afternoon hour with the saints that are scattered abroad throughout Long Island, New England, New York and all summer resorts." "We are getting used to your absence and each week sees others leaving. But may you continue to enjoy a pleasant vacation and return refreshed in body and loving God more because of his summer blessings." The letter dated July 8 is devoted largely to a very timely midsummer exhortation: "A Washington lady taking leave of a friend for the summer said: 'I have chloroformed the cat, loaned my canary to a neighbor, said good bye to the ten commandments and am off for my vacation'." Amusing; but sad, because often true though not acknowledged. Keep the ten commandments with you. Don't break them nor crack them nor try to see how far they will bend without cracking. You would find them brittle. About that fourth commandment—the Sabbath day—keep it holy. One of the best helps is a public service. Don't be victimized by that late heresy Satan is using, viz: "Rest from church services." As if the church services were a task, a burden, a tiresome duty, an uncomfortable strain. Don't be so deluded. To a Christian the church service is the most restful place that can be found. Even a poor service can be restful to a real worshipper. No. Resting from church services is only Satan's cunning way of inducing backsliding. Moral—"Go to church where you spend your vacation." Most of the letters, however, do not contain quite so much exhortation. Some have the Sunday morning sermon given in quite full outlines, together with information about the attendance at church, Sunday school and prayer meeting. A tender personal quality is infused into the series by the following opening paragraph in one letter: "How I would like to write a personal letter to each one of you. It would be almost impossible with the other church duties, so I have to content myself with hectographing you a letter. But when I address the envelope I think of you, whisper your name in prayer, and make the message personal. I hope you do not forget us and the church work at the throne of grace each day. 'Pray for us.' 'For so the whole wide world is bound by golden chains, about the feet of God.'" As a whole the plan is to be commended. It is capable of various uses aside from vacation time, and can be made useful in maintaining a sympathetic feeling between pastor and people.

THE PASTOR'S VACATION.

A pastor writing in a recent publication justifies the long summer vacations taken by the pastors of large churches. The multiplicity of demands are such that without the opportunity to "ease off" during the summer, many pastors would not be able to get through the season. Administrative, pastoral and committee duties, to say nothing of sermon preparation, make overwhelming demands upon city pastors, and it is not to be wondered at that some live much of the time on the "ragged edge of nervous prostration." After all, the vacation season is not spent in mere idleness. With many it is a season for reading up, hunting texts, and the working out of plans, so that vacation is not "wasted time." One pastor says he spends his vacation mornings reading his New Testament, and in the afternoons he "walks abroad" alert to catch and appropriate "natural" or "original" illustrations for the texts he has found. Some may prefer to engage in hunting of another sort, but we will venture to declare that the pastor who hunts texts in the forenoons and illustrations in the afternoons for a month with nothing else on his mind, will have an easy time the rest of the year. One of the very hardest and most nerve racking experiences in the pastorate is to be obliged to "pump" from a well that is almost "dry" for something to "preach about next Sunday."

"MANAGING A RICH MAN."

A man who is "merely rich" and who is disposed to boss the church, pastor and all, is a hard problem. The views of such men are distinctly materialistic. An interesting instance is given of a struggle for the mastery between a progressive, spiritually minded pastor, and a narrow but intensely religious man who had inherited a vast amount of money and did not know what to do with it. He gave to his church, but it was with bad grace. The officials and other members of the church were inclined to "lay down on the finances" because they thought the rich man should pay the bills. This attitude nettled the man of money, and probably had something to do with his grouchy humor. Thus the pastor was between two mill stones. Whenever bills piled up until they became unbearable he would take a batch to the rich man and ask him to pay them. One day he went with a bundle that was unusually large. "So you want me to pay them do you, do you," he growled. "They ought to be paid at once," was the reply. "Why is it that a church can't be run like a bank," the rich man asked. "At the directors' meetings money talks, but in the church meetings it has little influence. Why do you always oppose my plans and then come around and want me to pay bills." "In the first place I don't always oppose your plans," replied the pastor. "Whenever you suggest anything sensible I am glad to co-operate with you." The rich man glared. "Oh, that's the way you look at it, eh? Good day, I haven't anything for you." The pastor departed but not at all crestfallen, as one would suppose. The next day he called on the man of wealth, renewed his request, and got what he was after. All the bills were paid. In telling the writer of the incident this pastor said: "My plan is to give a narrow or ugly man who has done something mean a chance to square himself without an actual back down. Mr. B——— had a chance to reflect over his meanness during the night, and when I called in the morning he was ready to be generous, to quiet his conscience if for no other reason."

A "CRANKY" MILLIONAIRE.

In a city of the far east that shall be nameless there is a Baptist church, which in a peculiar sense is the "private property" of a "cranky" millionaire member and official. As a matter of convenience we will call him Smith. He built the church, and then gave a considerable sum to the Home Missionary society as an endowment fund for young churches, the allowances being made to churches on a diminishing basis, on the theory that each church helped would eventually become self-supporting. Smith's "own" church receives its share of the income, which is handled by Smith himself each year and expended by him to suit his own notions. The membership is quite large, and there is a growing feeling that there is a limit to church "ownership." For the present Smith is tolerated. He objects to every new proposition that is made, only to be overcome by the quiet determination of the pastor and his associates. The steps to the front entrance were badly in need of repair. Smith got old tin cans and scraps of lumber, and personally patched up some of the holes. Then the trustees decided to tear them down and make new steps. Smith became furious over the "extravagance," and was loud in his denunciations. In one of the church meetings he told the pastor to "go to Tophet." A week ago he was ranting, but now he has fallen in with the rest, and will probably pay a large part of the bill. A former pastor was afraid of Smith and the eccentric millionaire gloried in his ability to scare him. But the new pastor neither fears nor quarrels with him. Smith recognizes the mastery, and usually subsides after a due amount of sputtering. Once he condemned his pastor for kneeling in prayer, contrary to Baptist usage. On another occasion he denounced the use of a stereopticon as an "extravaganza," and forbade the use of it in the church but the stereopticon is used just the same. Cranks are with us. Every pastor has one or more. They are not all rich, but they are all a nuisance. Happy is the pastor who can keep his spirit free from resentment or fear in dealing with them.

A PECULIAR PROBLEM.

"I am confronted by a peculiar problem," said the pastor of a large city church. "There is a man among my members who is quite wealthy, generous, and a fine fellow personally. He tries to be active in general church work, but cannot get into touch with the people. No, he is not at all domineering. He wants to do good both with his money and as an individual, but there is a subtle something that is in the way. Every Christmas he makes liberal presents to the needy members of the church. But in spite of his desire to co-operate like any other man, he finds himself in a class by himself, completely isolated and alone." A little inquiry brought out the fact that this man was perhaps the richest one in the church, and enjoyed many luxuries where others were compelled to get along with bare necessities. The "subtle something" that has become a barrier between this rich man and his fellow church members with whom he wishes to co-operate in personal religious work is undoubtedly the growing class feeling which is becoming more accentuated each year. Of course New Testament Christianity opposes such a feeling, nevertheless we must face the facts. Among wage earners, and salaried men, there is a growing hostility to the man who is rich. The feeling is not justifiable, but it has to be taken into account in church management. Wage earners and those on ordinary salaries feel the distinctions made by money in the business, social and political world. It is difficult for men who are miles apart in financial or social life to get together as equals in church life. If the

rich man makes the advances those who are poor recognize it as a violation of the accepted standards of the world, and resent it as patronage.

WHY A MEN'S CLUB FAILED.

The writer came across a singular instance in a New England manufacturing town where a man of wealth had well nigh ruined a men's club which had a splendid opportunity for usefulness. It had its own house, gymnasium, meeting rooms, and a large company of men from which to draw. A man who had a large interest in one of the big mills was president. He wanted to help the men of the community, but no matter how he worked or planned as an individual Christian the fact that he was rich was an insurmountable obstacle between him and others. He had a small following of foremen and others in his own mills who were under personal obligations to him. He was one of the rulers of the community, and a master of several thousand operatives who labored for him ten hours a day, and lived in humble circumstances. There was no point of contact between employer and employees in a social way, and his attempts to help them religiously by promoting a men's club of which he was president was resented rather than welcomed.

REMOVING A "HINDRANCE."

It sometimes becomes necessary to get rid of a man of influence and ability who may be of a fault-finding, or jealous disposition or otherwise unable to get along with others in an official capacity. Sometimes it can be done at an election, and again a good straight interview by the pastor may be the only way. A signed resignation is desirable if it can be brought about. Usually the men who become "obstructors of the progress of the church" have been in office for many years, their families and relatives, usually numerous, take pride in the long service, and a great many interests have to be considered before acting. Sometimes a man who is ugly when associated with others becomes very efficient if he can be placed so he can work without having to come into very close contact with any other officers. A Methodist trustee of real ability but unlovable disposition had held his church back for years. The "new" pastor was always quietly informed of the situation, but none wanted to take the responsibility of not naming him for re-election. At last a young preacher took charge, who acted. At the fourth quarterly conference he presented the usual list of nominations, leaving out the name of the objectionable brother. Not a word was said. No explanations were asked or given. The deposed man continued to attend church, but he cut his subscription in half. The difference was made up, however, very quickly and the official board was able to plan some forward moves which had been held back for years by the "conservative" brother.

DISSOLVING A DEACONS' MEETING.

A sort of mutual admiration society of a deacons' meeting, which, because of its lack of life and outlook, had well nigh killed the church, was dissolved by a new pastor, who exhibited rare tact in the operation. The pastor attended one meeting. He expected as a matter of courtesy that he would be asked to preside. But no. The chairman was a man of importance and he held the chair down hard. The deacons went through the motions of doing business and ended about where they began, with old questions unsettled and nothing new proposed. At a second meeting the pastor waited until time to begin then asked to be excused. "I haven't any time to spend here, unless you are going to do some business," he said. Then he asked each deacon if he would like to meet with him, the pastor, on a certain night for the purpose of considering some plans for the church. "Does that mean that this meeting will have to be discontinued," asked the chairman, with some asperity. "No, you may continue to meet and go through your program, but I cannot spare the time to meet with you." Then the pastor asked each deacon directly if he would attend the meeting of pastor and deacons, and each one consented, the chairman being the last man to say yes. The pastor's meeting was a success, and plans were soon under way for the advancement of the church. The deacons never again met in the old way.

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DESTROYING THE BARRIERS.

Text: "His train filled the temple."—Isaiah 6:1.

The prophet had lost a hero and found his Lord. "In the year that king Uzziah died I saw the Lord." He had anticipated that when the good king Uzziah died the linch-pin would be removed, and the car of the nation's life would topple over into confusion and disaster. All Isaiah's hopes were centered in this radical and aggressively righteous monarch, and he feared for the state when its sovereign should be taken. He anticipated chaos, and lo! in place of chaos there emerged the Lord of Order! He found that in the days of his hero-worship he had been living in comparative twilight, the real Luminary had been partially obscured, there had been an eclipse of the Sun: and, now, with the passing of Uzziah, the eclipse had ended, and the presence of the Lord blazed out in unexpected glory! "In the year that king Uzziah died I saw the Lord." It had seemed to the foreboding fears of the depressed youth as though the very existence of the kingdom was involved in the continued reign of the king. If he goes—what then? A crisis was assured! And yet, in place of the crisis came God, and the effulgent glory was bewildering.

Succeeding generations of men have shared these pessimistic fears. We have riveted our gaze upon the incidental, until the incidental has become the essential, and we have feared the withering blast of death. "What will Israel do when Uzziah is taken?" "What will Methodism do when John Wesley is removed?" "What will the Salvation Army do when anything happens to its General?" "What will this or that church do when bereft of its minister?" And the long-feared crisis has come, but instead of being left to the hopeless, clammy darkness of the grave, we have gazed upon the dazzling glories of a forgotten heaven!

But it was not only that Isaiah had an unexpected vision of God, it was the unique character of the vision which impressed and overpowered him. Where does the wonder of the prophet culminate? "I saw the Lord, sitting upon a throne!" That was not the unfamiliar sight, and not there did the prophet's wonder gather. "High and lifted up!" A terrible sublimity, like some towering and awe-inspiring Alpine height! Yet not there was concentrated the supreme surprise. "And his train filled the temple!" That was the marvel which made the prophet's heart stand still. He was not a stranger to the conception of the throne, or of the lonely and snow-white exaltation, but this vision of the train that "filled the temple" was altogether foreign to his thought.

You will remember that in all these temple arrangements of the olden days there were different grades and varying degrees of sanctity. Even in the time of our Lord there were divisions, separating the holy and profane, beginning at the outer courts, where the foot of the Gentile might tread, but beyond which he might not pass, on penalty of death, on to the veiled and silent chamber where the awful Presence dwelt between the cherubim. And there was the same gradient in the thought of the young Isaiah. There were divisions in his temple, separating the differing degrees of sanctity, ranging from the much diluted holiness of the remote circumference to the clean and quenchless flame of the sacred Presence. And now comes this strange and all-convulsing vision:—"His train filled the temple," filled it, every section of it, every corner of it, to the furthermost and outermost wall. "The posts of the thresholds," not merely the curtains of the inner shrine, "the posts of the thresholds moved at the voice of him that cried, and the house was filled with smoke." That is the word which expresses the supreme wonder of this great inaugural vision. "His train filled the temple!" "The house was filled with smoke." The garments of the Almighty swept an unsuspected area, his robe impartially carpeted the entire pile, there was not a single inch that was exempt from the touch of his enveloping Presence. "His train filled the temple."

What, then, had the crisis brought to this young hero-worshiper who had been so fearful of the passing of his noble king? It had brought to him a larger conception of God, a filling-out conception of God, a full-tide conception, filling every nook and creek and bay in the manifold and far-stretching shore of human life. I do not wonder that, while the prophet's eyes were held by the opening vision, and the clouds of sweet incense were filling the sacred shrine, he should hear the strains of holy song: "Holy, holy, holy is the Lord of hosts: the fullness of the whole earth is his glory."

The most important crises in man's life are related to the growth or impoverishment of his conception of God. It is momentous when some area in the wide circle of his life is unexpectedly discovered to be the dwelling-place of God. "Surely the Lord is in this place, and I knew it not." "This, too, is none other than the house of God, and the gate of heaven." I say it is a momentous crisis in the history of the soul when its conception of

the Lord's presence and authority covers unfamiliar and unsuspected fields. It is a high birthday for the soul when the soul discovers that the Lord is on the other side of the barrier, and that his train fills the temple.

Now, some of the great soul crises can be more particularly defined. There are certain familiar experiences, enlarging and enriching, which mark the pilgrimage of every man's thought as he moves forward in the life divine. They have the common characteristic, —that each is concerned with the reclamation of some province which has hitherto been regarded as altogether unhallowed or only partially sanctified. Let me give you two or three modern examples.

I. Here is a temple with a dividing barrier, separating the pile into two sections, one of which is described as sacred, and the other as secular or profane. That is a division which is made, not merely by the thoughtless and flippant, but even by many grave and serious minds. On one side the barrier they move softly and reverently, as though feeling the very breathings of the Almighty Presence: on the other side they step loudly and thoughtlessly, as though the Almighty were absent. And one day there comes one of the great crises I have named, and on the secular side of the barrier they see the trailing garments of the Lord, and they are filled with a surprise which ends in resurrection. For it is a birthday for the soul when we discover that the Lord occupies the whole of this divided house, and that his train fills the temple. Ah, it is a great day for a man when first he sees the train of the Almighty wrapping itself about his common work!

II. Let us now mention another temple which our modern thought so frequently divides into sections of different degrees of sanctity, as the temple was divided in the days of old. It is the temple of the entire personality, and one side of the barrier is called body, and the other is called spirit, and I cannot think they are commonly looked upon with the same venerable and awe-inspiring regard. It is a great day for a man when the wonderful revelation breaks upon his eyes, that these two entities possess a common sanctity, that our division is unwise and impoverishing, and that his train fills the whole temple.

In the olden days there was a school of thinkers who regarded matter as essentially evil, the very sphere and dwelling place of evil, and consequently the body itself was esteemed as the very province of the devil. "Know ye not that your body is the temple of the Holy Ghost?" The Lord's temple does not end where the spirit ends; it includes the body too; and his train fills the temple! "I beseech you, therefore, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." That veil in the temple has been rent in twain!

If the body is sacred, the laws of physical health will be as venerable to us as the imperatives of conscience! How many of us can say, in that supreme and exacting sense, that in our union of body and soul his train fills the temple? If the body is held as sacred, our every meal will be controlled by spiritual ends. Our ordinary meal will be more than a sensual feast; it will be a reverent mode of feeding holy fires. That high conception would not make our feasting dull.

And once more, if the body be held as sacred, then the ministry of athletics is elevated to the plane of spiritual exercise. They are no longer mere sport, while retaining the fascinations of sport; they become sacred expedients for preserving the strength and usefulness of the spiritual temple.

III. There is still another temple which we divide into discriminating sections much as the temple of old was divided. One side of the barrier is described as home, the other side as foreign; the one side as a Jew, the other side as a Gentile. And so the temple itself, rather than the partitioning veil, is too frequently rent in twain. It is a season of wonderful regeneration when first the train of the Almighty is seen to fill the entire temple, and the whole of the unworthily divided area is seen to be the familiar walking-ground of the Eternal God. To go out, I say, into the section regarded as foreign, and to behold the footprints of the Lord, to see that, even where home ends, the trailing garment of the Lord sweeps on, is a great birthday for the soul, a day of fertilizing knowledge and of energizing grace!

IV. And as it is with all these unlawful distinctions, distinctions so frequently aggravated into antagonism, so it is with the alienated ministries of science and religion. They have been too commonly regarded as though separated by an impassable barrier, on only one side of which there flamed the presence of the Lord. We have regarded the revelations of science as though they were the decrees of an alien power, and we have listened suspiciously to the story of the planet as though it were antagonistic to the story of grace. But now we are reaching a wiser synthesis. More and more clearly are we recognizing that the Lord's train fills the entire temple, and that on both sides the artificial barrier we have the revelation of the same mind. And so now we are watching science as she deciphers the rocks, and unravels the history of the planets, in the same reverent spirit in which we watch the learned saint disentangle the truth from the ancient word. His train fills the temple! One degree runs through the whole universe and the ultimate secret of Calvary will not be found in final conflict with the liberated secrets of the stars!

O for this larger and inspiring vision! O for a comprehensive faith which embraces in its sanctifying ministry the sacred and the secular, the spirit and the body, home and foreign, religion and science!—Rev. J. H. Jowett, M. A., England, in *Record of Christian Work*.

THE VICTORIOUS LIFE.

Text: "This is the victory that overcometh the world, even our faith."—1 John 5:4.

One of the cheap smart sayings of men is, you cannot live on faith. My answer to that shallow sneer is, you cannot live a true life in this world without faith. "For man's well-being faith is the one thing needful." When Paul said, "I live by the faith of the Son of God" he revealed the secret of his strong and useful life. Man cannot live by bread alone, because he is not body alone. There is something else in his makeup besides stomach. There are reason, intelligence, affection, conscience, hope. There are soul-qualities and soul-facilities.

When we reflect on the fact that the great forces of the universe are invisible, it ought to be easy to believe in the existence of invisible spiritual forces and realities. There are realities beyond the range of our physical senses. The carrier pigeon possesses a faculty that you and I do not possess, a faculty before which we stand amazed. The soul of man has faculties which transcend the senses. The mind can travel faster and further than the body. The soul can go further and deeper than the mind. I as firmly believe that I have an immortal soul as that I have a perishable body. My spiritual nature is as great a reality to me as my physical nature. As Browning puts it, "The flesh I wear, the earth I tread, are not more clear to me, than my belief, explained to you or no." My physical nature unites me to this physical or material world. My spiritual nature is that part of me by which I am allied to God and to the invisible spiritual world. The man who lives most in his spiritual nature lives the highest.

The career of the Apostle Paul illustrates the transforming energy of a divine faith. His life was a riddle hard to read by men of the world. The riddle is solved by a single sentence. "The life that I now live in the flesh, I live by the faith of the Son of God who loved me and gave himself for me." That is in harmony with John when he says, "This is the victory that overcometh the world, even our faith."

The life of faith is always a victorious life. It is a victory over the world. "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God." This is the victory that overcometh the world, even our faith.

I. There is a real antagonism between the life of faith and a worldly life. The worldly life never looks up. It has no high divine ideals, no spiritual aspirations, no holy ambitions. An old writer expressed the antagonism between a worldly life and a life of faith by reversing the terms of my text, making it read, "This is the victory that overcometh our faith, even the world." The cause of the apostasy of Demas was, "He loved this present world." In his case, as, alas, in the case of too many, the worldly life killed out the life of faith.

The worldly man makes much of the life that now is. He makes little or nothing of the life that is to come. His pleasures, plans, pursuits are bounded by the horizon of time. His hopes reach only to the grave. He makes provision for time, but takes not the long eternity into account. Now reason as well as religion declares that it is not wise to permit the present to shut out the future. It's a mistake and a blunder to sell one's heavenly birthright for a mess of earthly pottage.

II. Faith is spiritual vision. It enables us to apprehend realities beyond the range of our physical senses. It reveals things not seen by mortal eye. It penetrates into the spiritual realm, and takes hold of things eternal.

There is more in the heavens above us than in the dirt at our feet. By my body I am related to this physical world. By my soul I am related to the spiritual world. It is not wise for man to live as though this life was all.

It is somewhat remarkable that although so much is said in the Bible about faith, yet there is only one attempt made by the Bible writers to define faith. In the epistle to the Hebrews we read, "Now, faith is the substance of things hoped for, the evidence (or assurance) of things not seen." I think it would be right to say that faith is that faculty of the soul by which we come to the knowledge and realization of the invisible spiritual realities of God's universe. This definition is not perfect, but it covers ground we need to know. Faith is a faculty of the soul. By it we come to the realization of invisible spiritual realities.

You do not use your eyes to discover the melody of a song. You do not use your ear to hear the beauties of a picture, or the splendor of a landscape. No one expects to see a melody or hear a painting.

III. Man has spiritual faculties just as truly as he has physical faculties, and spiritual things are as real as physical things. Love, joy, grief are realities. They are as much a part of our life as are the material things about us—as the food we eat and the clothes we wear. You cannot see love with the eye. It has no shape or color. But it exists, and has a mighty power in human life and destiny. You cannot weigh hope with the scales. You cannot measure grief with the square and rule. But are they not realities? Do not they enter into the make-up of human life? Are they not felt by the finer faculties of the soul?

Therefore I define faith as that faculty of the soul by which the immortal part of our nature, the spiritual, apprehends and feels the spiritual realities of that world beyond the reach of our physical faculties. Listen! Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man the things that God hath prepared for them that love him,—that is the physical senses do not take hold of or discern these things—but God hath revealed them unto us by his Spirit, and faith sees them as they are thus revealed. That is good philosophy and it is good religion.

For days and months a man has been held a prisoner in a cold, damp dungeon. A day comes when he is carried up into the sunlight. His body is touched and warmed by rays of

light that come from the great sun millions of miles away. He knows he is out of the damp, dark dungeon, and is bathed in the sunlight. So I have been in the cold dungeon of doubt and despair. And angel hands have unbolted prison doors for me as they did for Peter, and I have been lifted up into the sunlight of God's truth and grace. My soul has felt the warm, tender touch of the Spirit of God, and I know it. It is a real experience. My heart has felt and answered to human love. My soul has felt and answered to divine love. It is a real experience. The love of God has been shed abroad in my heart by the Holy Spirit, and the experience of that love is as real as the experience of human love. I could as soon doubt that my mother loved me as to doubt that God loves me. The man who knows what a mother's love is and has responded to it cannot be argued out of it. It is a reality to him. No less real is the experience of love that a saved sinner has for his Saviour. He who said, "The love of Christ constraineth me," spoke out of a real experience of his soul.

It is said of Moses that he endured as seeing him who is invisible. God was an ever-present and inspiring reality to him. It was this vision of God, this seeing him who is invisible, that enabled Moses to resist the fascinations of this present world and live for higher things. He looked beyond. He had respect to the recompense of the reward. He could turn his back on the throne and crown of Egypt because, by the spiritual vision of faith, he saw a throne that would stand when all earthly thrones had crumbled into dust, and a crown that would shine resplendent when all earthly crowns had faded into ashes.

IV. Beloved, this victorious life is possible to each of us. You and I may live in this work-a-day world inspired and sustained by the mighty hopes that have filled and thrilled other souls in the kingdom and service of God. We may travel the mountain paths of life like Moses, seeing him who is invisible. In the darkest experience we may be assured that the sandalled foot of the Nazarene is just before us so that in his steps we may tread. Our lives may be made beautiful and strong by the energy and enthusiasm of a living faith in Jesus, our Saviour and Leader. As the Arctic explorer endures the cold and loneliness of the long Polar night in the assurance that there is a summer to dawn, so we endure the reverses of life in the assurance that clouds will break and heaven beam overhead.

Life at the best is a struggle. To him that overcometh is the crown given. But God alone knows what some have to overcome before the crown is won and worn. My brother, my sister, yield not to despair. He will give you grace to conquer and keep you to the end.

The life of faith is victorious over the sorrows and disappointments of life. To every one, soon or late, come sorrows, disappointments, losses, bereavements. If the roll were called this morning for the sorrowing, the disappointed, the bereaved, the lonely, the heart-broken, what a great company would muster on the plain. There they stand with bowed heads and bleeding hearts.

And yet over all these crushing ills faith gives the victory. It looks beyond the present into the future. It sees him who is invisible. It recognizes an overruling Providence in our life. There is One above whose name is Love. His ways seem dark, but they lead at last to the shining hills of eternal day, for there is no night there. It is the Lord, and he doeth all things well.

I remember sitting one afternoon on one of the highest peaks of the Cuyamaca mountains, overlooking Mexico. Down in the valley a terrific storm was raging. We on the height were surrounded with sunshine and calm. We were above the storm. So the Christian, by the power of faith in God, can rise superior to the storms and turmoils of life, and, like Paul and Silas, sing songs of thanksgiving in the prison at midnight.—Rev. J. B. Silcox, Toronto, Canada.

PRESENT-DAY IDEALISM.

Text: "For the things which are seen are temporal; but the things which are not seen are eternal."—2 Cor. 4:18.

The keynote of Israel's faith was a dominant optimism which was the direct result of their creed.

These people of old, and Paul among them, so dwelt on this coming time of good that all time for them was divided into two parts—the present with its confusion, its incompleteness, its sin; and the age to come, the

"Far-off divine event
Toward which the whole creation moves."

In the age to come, God will reign; he will realize for his people the fullness of all that which his Spirit has put into the hearts of all seers and prophets and poets. This is the crisis in the world's history, the transition from the present age to the age to come.

The things which are seen belong to this passing time; they are of the world that now is. The things that are not seen are of the triumphant future; not necessarily beyond the gates of death, perchance immediately at hand. They are the future fulfillment of what God has in mind.

The apostle directed the minds of his friends to this thought for comfort in the midst of affliction and distress, and Christians since have turned to it for like comfort. The things which are seen are temporal, and the things which are not seen belong to the triumphant tomorrow. Thus conceived the words of the prophet belong to all of our lives; they confront us with what we may call the paradox of reality.

I. The history of creation in the mystery of evolution has been one long record of the conquest of things seen and obvious by influences subtle, elusive, seemingly unreal and insignificant. The mammoths are gone. The power of mind in the development of brain, the exercise of skill, the cunning resisting mere physical force and the apparently su-

preme, has shown this conquest by the elusive, the unobvious, the unseen.

II. We trace the story of the progress of society and we find that men have learned that there is more strength in the surrender of some rights than in the assertion of them. We have discovered that in mutual interest there is more of certain progress than in simple self-assertion. But this, again, is the victory of the unobvious, of the elusive, over the manifest present good. And that strange mark of all our progress—the subtle assertion over men of the sense of duty, turning them away from the assertion of power which they have, making them know that the supreme good of life is not to be found merely in doing of things that one can, but in doing of things that one ought—is again a demonstration that the subtle, elusive, unseen, takes its place on the throne of progress with each generation. It is for this reason that the apostle's words confront us with the paradox of reality. For life has shown continually that the things which are unseen hold the keys to the successful tomorrow.

III. Is it possible to make clear to ourselves the lineaments and futures of the things which are unseen, which the apostle teaches us are therefore to have supremacy?

1. The voice of the prophets, seers and poets, and the lessons of history alike declare that the coming time will appear with the triumph of righteousness. The order of things is moral, and each age, as it passes on to the next, shows its advance by the fuller realization of righteousness. It may be advance is by a spiral movement, but the movement still is onward, and righteousness is supreme in the future.

2. Involved in this triumphant righteousness is another of the unseen realities which are eternal—a realized brotherhood. We are inclined to read the story of Cain and his insolent question, "Am I my brother's keeper?" and think the world has made small progress since that early day; but that question really gives us the record of the panting within the heart of man that the things seen are transient, belonging to the passing day, that if man denied himself his brother's keeper he gave the lie to the law of his nature. We are held today by the parable of the Good Samaritan. The things which impress themselves upon us as worthiest and mightiest, the subtle, the ideal, the elusive, are of tomorrow; the things which are unseen hold the future.

3. Beside this realized brotherhood which belongs to the future of triumphant righteousness, is unhindered fellowship with God. What does it signify—unhindered fellowship with God? It signifies that with all the vast increase in knowledge, all the profound penetration into the secrets of the universe of which we are a part, with every acquisition of power in the mastery of nature, all these things bring to our hearts the thrill of pride, the sense of possession which comes from the consciousness that He in whom we live and move and have our being is no blind power tossing us whither he will on the waves of life, but that he made us in his own image.

IV. The universality of the teaching of Jesus concerning God is not because it furnishes us some strange new difficult note for our hearts to rise unto, but because it touches the chord within us that most deeply moves our life, and says the things to which the very deepest fibre of our being echoes back Amen.

When he teaches us that our Father knows what we have need of before we ask him, when he makes the fundamental note of his teaching that we are the children of the living God, he has simply released the deepest reality of our nature from the chains that encase it, and given it opportunity to grow and develop. He gives the sense of kinship with reality, so that no matter how far man's knowledge grows, there is still that of which I am a part, in fellowship with which alone I can realize my destiny, and enter into the fulfillment of my life.

But it means more. Not simply the thrill of pride that comes with the thought that he who is all is my Father, but an alliance with him which means, on the one hand, trust in his wisdom. We cannot know where our life will have its place; we can only trust that he of whom we are a part has wisdom which can lead the soul on unto its fullness.

This fellowship with God, this sense of kinship with the eternal, of reliance on the infinite wisdom, of allegiance with the divine will, that is the supreme of those elusive, seemingly unreal influences which hold the key of the triumphant tomorrow toward which our civilization moves.

And this more—and here is the wonder of our faith—perfected devotion to the Christian faith. Our faith does not ask that we probe the secrets of existence; it asks simply, with persuasive voice, that we follow the Master. And following him we go out into that tomorrow realizing its significance as simply, as steadily as the seed grows up and unfolds its destiny in the universe of God.

The things unseen are the key to the triumphant tomorrow. They take the things that are seen and use them and build them up into that coming time, as every advance in the past has not swept out the things that then were but lifted them up and made them serve the finest ends. Therefore it is that with faith and pride, teachableness and expectancy, we may turn to the apostle's word and know that the things which are seen are transient and that they find their meaning, their worth, only as they serve the coming of that triumphant tomorrow when the unseen, the elusive, the divine shall find realization.—Rev. Rush Rhees, D. D.

RESCUE WORK.

Text: "Brethren, even if a man be overtaken in any trespass, ye which are spiritual, restore such a one in a spirit of meekness; looking to thyself, lest thou also be tempted." —Gal. 6:1.

I. The duty enjoined. "Even if a man be

overtaken in any trespass, ye which are spiritual, restore such a one." If it be a duty to attempt the rescue of the lapsed, it is a duty to which we are naturally disinclined. We regard erring men as from a distance, and are slow to bestir ourselves to attempt their salvation.

II. We entertain a certain contempt for the fallen. We respect successful men, the successful of all sorts; we believe in the triumph of power and cleverness. And we are not always particular in investigating the causes of success; enough that men excel and shine. On the other side, we cherish something like contempt for those who fail, without inquiring too curiously into the causes of failure. As Joaquin Miller observes: "A combination of circumstances, a long chain of reverses that refuses to be broken, carries men far down in the scale of life without any fault whatever of theirs. A similar but less frequent chain of good fortunes lifts others up into the full light of the sun. The world watching the gladiators from its high seat in the circus will never reverse the thumbs against the successful man." This is largely true also in regard to the lapsed in faith and character. In our heart we despise them. How foolishly they have acted! What chances they had! What a position they occupied! What a future they have thrown away! We conclude they deserve the dishonor and wretchedness which fall to their lot. But the truly "spiritual" do not reason thus. They know themselves too well—their personal weaknesses, hesitations, and narrow escapes. Think what these fallen men and women once were! All that the best of us now are—as innocent, mirthful, self-respecting, as apparently strong and secure, as full of promise and hope. Then a combination of circumstances brought out their unsuspected passions and frailties, and changed all life into shame and remorse. The haggard figure staggering from gin shop was yesterday a beautiful girl, fair as the morning; the felon in the cell was only recently a trusted tradesman, little dreaming of gaols; the despairing wretch, mad with vice and shame, leaping into the river, was but the other day the light and glory of a happy home; the sordid, sensual infidel has walked quite on the verge of heaven; a few summers ago the red hands of the murderer gathered flowers, and the face over which the hangman draws the cap was as the face of an angel. We sink mysteriously, swiftly and deeply. The truly "spiritual," remembering all this, regard themselves with solicitude, their fallen brethren with compassion. The "spiritual" is pitiful, being conscious that he is a man of like passions, altogether saved by grace if he is saved at all.

III. We are skeptical touching the restoration of the fallen. At the bottom we cherish a poor idea of human nature, and it must be confessed that there is much to justify the low estimate. We know the impotence and deceitfulness of the human heart at its best estate, and we are slow to believe in those who have once been thoroughly betrayed. But this is not the attitude of the "spiritual," for they know the recovering power of Christ as well as the weakness of nature. The boundlessness of the Redeemer's saving power is the joy of earth and the wonder of heaven! Let us practically remember this. We do not now lightly despair of wrecked ships. If, on the rocks, we boldly essay to launch them; if broken by the waves, we ingeniously keep them afloat; and even when sunk in the depths, we grapple and weigh them that they may again plough the wave. So must we deal with shipwrecked lives. There is large hope even for those who have gone far indeed. In one of the Continental museums is a fine marble statue which was found broken into hundreds of pieces. The fragments were carefully collected, and with infinite care and patience fitted together; at length a seemingly impossible task was accomplished, and the statue stands in all its original completeness and beauty, none the worse for the smash and the long burial in the dust. It is a parable of Christ's ability to restore sadly shattered souls. Mind in whose face you shut the door! Take care what fractured vessel you heedlessly fling to the rubbish in the void! There is no heresy like that of looking with incredulity on souls gone wrong.

IV. We feel that having done men justice they have no further claim upon us. This is the thought and conviction of the natural man, but the "spiritual" know better. Having paid all other debts we owe still the mighty debt of love. Victor Hugo boldly states the divine truth: "When I have given to each man the share that belongs to him, what remains then? It still remains to hand over the share that does not belong to him." There is in life a wide place for devotion, sympathy, self-sacrifice. When we have given to our neighbors the share that belongs to them—the necessary, the legal, the just—we must give them the share that does not belong to them—patience, forgiveness, compassion, love. Stars and crosses are granted to soldiers not only for courage in war, but because, going beyond mere technical duty, they risk life in bringing off a wounded comrade from under the enemy's fire. So must we not only discharge our duty in strict law and obligation, but make sacrifices to rescue fallen comrades. Exactly here, where we transcend mere prudence and legality, comes in the very glory of life, and he who has not tasted the joy of sympathy is ignorant of the chief joy of life. It is a coarse act to set foot upon a bruised flower and crush it; it is another and diviner thing to cherish the bleeding beauty until it blooms anew; it is brutal to leave the dove with broken wing to perish; it is a work of delight to shelter it in our bosom until it again goes singing up to heaven.

The really "spiritual" understand this. They drink in the spirit of their Master; it is the glory and blessedness of their life to follow in his steps who came to seek and to save that which was lost.—Rev. W. L. Watkinson, England.

(Continued on Page 529.)

HOMILETIC DEPARTMENT

(Continued from Page 518.)

SIN AND ITS INFLUENCE.

Text: "And he will give Israel up because of the sins of Jeroboam; who did sin, and made Israel to sin."—1 Kings 14:16.

The Old Testament is a kaleidoscope of human character, revealing to us the failure of the human nature and driving us to Jesus Christ as the only remedy for man's lost condition. The story of Israel's fall is a true delineation of the roots and fruits of human depravity in every age. The text is a flashlight upon a dark life, and the story that lies behind is a tragedy of curious and original wickedness. It is the picture of a brilliant man who went all wrong and set everybody else wrong, too; who sinned, and, worse than his own sin, made Israel to sin; a sinful life and its more sinful influence on others. God help us to look a little at it as the pictures turn, and see perhaps in some of them a mirror that will send us humble and contrite to the feet of Jesus. Not for themselves did these men fail on the shores of time, but as beacons for us to receive instruction and warning and see our utter helplessness without Christ.

THE STORY OF JEROBOAM RELATED.

In the story of Jeroboam's life we see

I. A splendid mind with noble gifts prostituted by false ambition. How the devil loves to get the best and brightest! He chooses the very cream of human intellect, the very flower of our land as his instruments. Smartness is a curse unless balanced and anchored by principle, by high moral character, by the fear and love of God.

II. We see a splendid opportunity thrown away. What an opportunity! The founding of a kingdom, the shaping of a nation's destiny, a chance as great as Moses or David had! And yet how utterly wasted and perverted. The deepest lesson for Solomon and his immediate followers was this, that wisdom is not sufficient without grace, without the Holy Ghost. And the greatest lesson of these lives is not to lead men to be more prudent and more self-disciplined, but to lead them to see that these things are vanity of vanities, and that our best wisdom is to confess our foolishness and take the "spirit of understanding and the spirit of counsel" from Jesus Christ through the blessed Holy Ghost.

III. We see again a divine calling and purpose prostituted and turned aside by the disobedience of a willful man. God called him, gave him his kingdom and intended he should fulfill some great and useful work, but Jeroboam missed all. There is no doubt about God's purpose as announced by Ahijah, yet there is no doubt about God's disappointment. We may not put the two together, but there they both stand. O how often has God to cry out: "Oh! that thou hadst hearkened to my commandments! Then had thy peace been as a river and thy righteousness as the waves of the sea."

Do I doubt the power of God to carry out his purposes? No, never. Do I believe that Satan is stronger than Jehovah and able to defeat him? No, never. God always triumphs in the end.

But it is still true that God lets you refuse your blessing if you will and later calls another to do what you would not do, and to wear the crown which you threw away.

IV. We see the dependence of Jeroboam upon the arm of flesh instead of upon God. The beginning of his apostasy was the building of fortifications and the raising of a mighty army. Unbelief was the secret root of all his sin. It always is. The only way to get saved is to stop everything and let him save you. The only way to get sanctified is to cease your struggle and let him fight the battle for you. The only way to triumph is to trust. "He that believeth shall not make haste." While you are fretting, fussing, and trying a thousand things, you have no faith.

V. His next mistake was a false political project to establish a religion for his own selfish interest. Some people join a church to help their social influence and they join the church that will help them most. There are a thousand ways in which we can make our religious work merely a means of advancing our own interests.

Worse, it was a man-made religion. Man-made religions always end in being the devil's religions, and it was not long before the altars of Jeroboam became the altars of Baal. And this was the outcome of Jeroboam's selfishness in daring to make God subservient to his own ambitious policy.

VI. Then came the warnings of God and his proud defiance of them and in his own way. The prophet yonder at Bethel with this awful message and the sign that accompanied it—the prophet's own end the next day—speaking to him of a God that would be true to his Word at any cost; the warning that came from Ahijah that that child must die because of his career of sin,—all these seemed to make no impression until at last the inevitable calamity came, his army was blotted out, his power broken and at last the stroke of doom upon his own wicked head as he died under the hand of Jehovah. "Ahijah slept with his fathers," it is said, but Jeroboam, "The Lord struck him that he died," and his epitaph is, "Here lies Jeroboam who sinned and made Israel to sin."

VII. His influence.

There is one word in one of the parables of Jesus that burns with a consuming fire. It is the word Abraham uses to the wretched man on the other side of the gulf, "Son, remember." Go away into the dark abysses of the future alone with your own heart and memory. Remember how often God helped you and loved you. Remember how you refused his salvation again and again. And if in addition to memory there should come in yonder world the very victims of your sins to torment you with their presence and remind you that you were their destroyer! O, sinner,

is there need for any material fire? Is there need for any hell worse than the brimstone that a wicked man and a guilty conscience carry in the recesses of their own heart?

What a picture must have come before Jeroboam at last of the splendid kingdom he had destroyed, the picture given him by the prophet of the Lord of all that might have been and then the awful wreck that stared him in the face too late to retrieve. Yes, and what a picture was the domestic picture, the anguish of his broken-hearted wife, the dying boy that he loved better than his life, the curse of old Ahijah, whose help he had begged in vain. These are some of the fruits of sin.

But if he could have looked down and seen the frightful centuries that followed, Jezebel and her infamies, the murderess of the prophets of the Lord, the awful crimes that filled the succeeding years, the ruin of the ten tribes, the coming of the Assyrians, the siege of Samaria, mothers eating their own babies, the cruel cordon around the doomed city, and the going forth of all the people of the land, naked, insulted and bound as captives to the lands of the heathen, never to return, and the awful judgments of God that came at last, as he "had to cast Israel out of his sight because of the sins of Jeroboam, the son of Nebat, who sinned and made Israel to sin!"

What about our influence? This is more than sin. I trust we have left our sin at the feet of Jesus. But what of sin's influence on others? There is an awful picture in Genesis where God met Cain and said to him, "If thou dost well it shall be well with thee, and if thou doest ill" look out, for "sin croucheth at the door." It is an awful figure and has various interpretations, of which this is one. Sin, as God sees it, is a crouching wild beast. There it is gathered up ready for its fatal spring upon you. O, beware how you trifle with it, for its triumph means much more than your undoing, and carries in its train a curse as far-reaching as your influence, as dark as despair and as long as a lost eternity.—Rev. A. B. Simpson.

STABILITY GUARDED.

Text: "Let him that thinketh he standeth take heed lest he fall."—1 Cor. 10:12.

The key-note here lies in that lyric verse, "Yield not to temptation, for yielding is sin." Paul has just mentioned the various ways in which the Israelites yielded to temptation, and the dire results. Then he says: Learn the lesson; knowing what to do, avoid their errors and save yourselves from the commission of sin; and consequently from the calamity of its ruinous consequences. This is most wise counsel; heed it well. This is the best counsel, too, when one thinks of

I. The nature of the signal displayed. Here is a red flag, a danger signal is exhibited; and the noble watchman who unfurls and waves it is St. Paul, one inspired of God. Therefore this is not only a warning, but a divine warning. So let all heed it; and none dare not to. Eph. 5:15; 1 Thess. 5:6; 1 Pet. 4:7.

II. The certain calamity to be offset. "Lest he fall." Not a fancy, but a fact—the awful possibility of sin against the will of God. You can yield to temptation, and so will be tempted; but do not yield to it. The wolf is at the door, but he must be kept out of the fold. This is duty both for self-protection, and to do the Lord's will.—1 Cor. 16:13; Luke 12:37.

III. The counsel to be loyally observed.

1. Keep out all presumption. Mere supposition is to be guarded against as the weak place in the fortifications which the foe will be sure to find and avail himself of to your injury.

2. Over against all guessing, all uncertainty, place stability, certainty, confidence well founded because given of God and out of union with Christ; a happy assurance based on correct knowledge; a true, because a sanctified confidence. "Cast not away your confidence that hath great recompense of reward." A Christian is not merely to think that he stands; he is to know that he stands. He must know that he is loyal, true, consistent, and obedient to God in all things. He is to remain, to stand, by keeping well on his feet in the faithful performance of every Christian duty. "Be ye steadfast, unmoveable," etc.

IV. The guarding to be faithfully practiced. "Take heed."

1. Think, meditate, consider well all that the Lord requires and belongs to the Christian life.

2. Observe well all these duties; be watchful, vigilant, discreet, prayerful and studious—studious in the use of all things Divinely provided for steadfastness. Keep the Holy Bible ever open before you and obey it in all things.

3. Use well the means of grace, and all the equipments of the Christian life, and from the divine armory. "Put on the whole armor of God that ye may be able to stand."—Eph. 6:10-18.

4. Most important of all, keep your eyes fixed on "Jesus the author and finisher of our faith." He is your Captain—do only as he bids you.

5. Provide well against besieging foes, and use mightily your weapons of protection against them. They can tempt, but not compel.—1 Cor. 10:13. Like a courageous, noble man, keep them out of your citadel.—Isa. 28:1; Matt. 24; 48-51; Rom. 13; 13; 1 Cor. 6:10.

6. Extend your perseverence to the last and be eternally rewarded. "He that endureth to the end shall be saved." "Be thou faithful unto death and I will give thee the crown of life."—Rev. Irving P. Emerick, Bridgton, N. J.

JESUS' DIRECTIONS FOR PRAYER.

Text: Matt. 6:5-15.

I. Honesty.

Now begin to look at what is in the passage. The very first thing you notice is this, Jesus insists that the praying subject should be discovered. He begins this way, "And when thou prayest, thou shalt not be as the hypocrites are." Immediately we feel that that term does not apply to us. It is not a word that hits us at all, we are not hypocrites. But there are very few full-blown hypocrites in the world. For every one of them there is a thousand self-deceived persons who are on their way to hypocrisy. Now let us see what Jesus meant, for he did not use a word that should fly over our heads at all.

I remember reading not long ago a sentence which helped me very much. "Be natural in your spiritual life and be spiritual in your natural life." First find yourself. Now that is not so easy as it at first looks. It takes a little time to discover one's self, especially if we have been living in a social atmosphere which makes for a good deal of deception, so that we have been wearing a social mask. Insist, then, in prayer, upon being yourself. Say to yourself as well as to God, Now this is really myself. It is I who am praying now and not a religious edition of me. Are these things really my own desires? Do I wish for them? Am I prepared to work for them? That, then, is our Lord's first direction: "Be honest; insist that it be you who prays."

II. Secrecy.

In the next verse we come to this word: "When thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret." That is the next thing the Lord would have us do, pray all prayers in secrecy. When we first catch this word: "Ener into thy closet; enter into thy private room," we are a little bit discouraged; and I will tell you why. It is because we understood that it is the glory of Christianity that it is a religion that can be practiced anywhere. Now it is notorious that a good many people have not got private rooms. For example, with the poor in our great cities, one of the great difficulties of their lives is that it is so hard to get into solitude and privacy. But Jesus was not speaking to the so-called middle and upper classes when he said, "And when thou prayest, enter into thy private room." What, then, does he mean? As we look further we begin to see that he is not speaking of anything external. He is referring to the solitude of the spirit, and you may sometimes have the solitude of the spirit in a great crowd more easily than you can when you are alone. "When thou hast shut thy door." There are many people here who understand why he said that. For when we go to pray one of the difficulties is to "shut the door" of the mind against what intrudes,—against doubts, against irrevelances, against destructive envies, against unforgiving thoughts of others, against wandering of the mind. How difficult it is to shut these things out! There are some here who have from time to time to lead public devotions, and they know how excessively difficult it is to secure this solitude, this secrecy in prayer.

Why does the Lord Jesus Christ so insist upon solitude and secrecy? Well, he explains in the words following. It is because in secrecy we find God. "When thou hast entered into thy closet, and when thou hast shut the door, pray to thy Father which is in secret." Now, I want you to notice that the Lord Jesus Christ here daringly localizes God. It is one of the strangest and boldest words that our Lord ever uttered. The Lord knew,—who knew so well as he?—that God is everywhere, and yet there is a peculiar sense in which he is to be found only in secret. You see, then, that, so far, the directions our Lord has given us are intended to help us, first, to discover ourselves, and next to find God. This second point he proceeds further to make clear.

III. Confidence.

The Lord said, "Pray to thy Father who is in secret." Everything depends on the kind of God we pray to. Or, if you do not like that expression, upon our conception of God. When we get into solitude and realize that he is beside us, the substance of our prayer, even the order of our prayer, will depend upon our thought of God. Jesus bade us when we pray, think of God as our own Father. Now, what are the chief ideas attached to the Fatherhood of God in the New Testament which we may find of value when we pray? First, God is the source of our life, and he will own the obligations which rest upon him because of his being the source of our life. When I pray to God in heaven, I pray to him from whom my life came, who hateth nothing he has made and to whom it is natural for me to refer the whole of my life. If I trust God he will carry out his obligation. Next, his holiness. Jesus was not the first religious teacher who taught the Fatherhood of God; but he was the first who taught the holy Fatherhood. God is not, as a Father, indifferent to the evil of sin, nor too timid to face the work of chastening his children. He is a Father in whose honor and righteousness, as well as in whose love, I may have absolute confidence.

"And when thou prayest . . . pray to thy Father." Do not forget the emphasis which the Lord lays upon the word *thy,* for until you have appropriated God as yours, until you remember that he bears a relation personal to you, your prayer will have no meaning. You know in the early history of religion the individual had not, as a rule, such a strong conception of God's belonging to him and his belonging to God. And that is why one reads so little in the earlier history of Israel of personal prayer. But Jesus encouraged individualization in prayer, "Pray to thy Father." Pray, then, in confidence.

IV. Submission.

And next the thing the Lord says is this: "When ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking." Now

the Lord does not mean by that that we must not repeat any of our prayers. There is one prayer that I have often heard repeated, "Lord, have mercy upon us." In the Litany of the Church of England the prayer is repeated thrice: "Lord, have mercy upon us; Christ, have mercy upon us; Lord, have mercy upon us." I have been always thankful for that repetition, because that is a prayer which time and again we need to repeat. Do not let any heart here which has not much language in prayer ever imagine it wearies the Lord by repeating its prayers. He did not say, "Do not repeat your prayers." He did not condemn long prayers. He himself spent whole nights in prayer. What he was thinking of is this. I shall best explain it to you by stating what the Greek word is that he used here. There was a certain king in Asia Minor who unfortunately was afflicted with a stammer in speech, and his voice came in little hammering explosions. The Greek word here, said to be taken from a nickname given to that king, expresses the idea of hammering. Jesus, then, does not say, "Do not stammer," but "Do not hammer." Do not peg away at your prayers as though you had to drive something out of God, or as though you had to create a mood in God. The Lord Jesus Christ knew there was a certain legitimate importunity, and he preached one of his most beautiful parables to illustrate it. He told of the man who came along in need of three loaves and he received them only because of his importunity. That was lawful importunity, but there is an unlawful hammering when it is as though we had to wring our petition out of an unwilling God. In paganism there is nothing more characteristic than this unlawful importunity. The Lord said: "Do not use those hammering repetitions; believe that God knows what is best for you. Study his will." Thus Jesus is teaching submission.

"After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done." And after you have prayed those three prayers, in fullest sympathy with God's desires, you will be in a fit state to ask for things in your own life. Now let me ask you to think of this structure. Remember you are to pray for the world first, and not for yourself. Begin with the highest thing. Pray for the highest thing. Did you ever hear these words? "If ye then being evil know how to give good gifts unto your children, how much more will your heavenly Father give the Holy Spirit to them that ask him." And I think I hear some young friend in this meeting tonight say: "Pray for the Holy Spirit? That is for advanced Christians. I have scarcely begun my Christian life. Why should I pray for the Holy Spirit? It is beginning at the very highest." Well, that is just what the Lord Jesus Christ asks you to do. One of your great American writers once said this (a little more strongly than I would care to put it): "Prayer for anything less than the highest is vicious." Seize the truth in that. There is a way of going to God for our own little needs that is almost mean. Let us begin by praying for the highest things. The disposition of the Holy One, begin by praying for that. Whatever else you may be uncertain about, this prayer you may be sure is according to the will of God. It is as the Puritans said a "good" prayer; and "a good prayer never comes weeping home."—Rev. G. A. Johnston, M. A., England.

AN AUTOMOBILE LAW ENFORCEMENT CRUSADE.

WILBUR F. CRAFTS.

A suggestive study in law enforcement is an experience the writer had in Cleveland in October last. Having two weeks to spend in the city in connection with three Sundays of meetings he looked about for some reform work not already covered by local organizations, and found that corrupt literature and lewd pictures were endangering the children, and so got the officers of the Y. M. C. A., Endeavor Society and some other organizations to join him in requesting that the law on the subject should be published over the signature of the city solicitor on a card to be circulated by the police. Armed with this card, in company with an officer of the Y. M. C. A. and a private member, an automobile raid was made on newsdealers, twenty of whom were persuaded to put out objectionable literature in the course of two hours and a half, without an unpleasant word on either side, the calls being made on the assumption that the offences were committed unwittingly through ignorance of the law. Entering a newsroom the reformers would show the proprietor the law, point out the literature which was clearly in violation of it, and ask him to agree not to expose or sell it in future, which request was acceded to in every case. The literature was taken by the visitors from the hooks and off the shelves and piled into a heap, without protest, and in ten cases foul tobacco picturese were taken from the wall and torn up on the spot. The whole scene was a striking illustration of Dr. Parkhurst's revised version of the Bible saying, "The wicked flee when no man pursueth, *but they make better time when someone is after them.*" The Chief of Police, at the request of the City solicitor, supplied every policeman in the city with these cards, and a very decided improvement, not only in news rooms but in tobacconists' shops and in the bill boards was at once apparent. Although some offenders will no doubt need more than one prompting to desist from this evil traffic, yet the whole proceeding was an interesting illustration of Miss Willard's suggestive phrase, "The arrest of thought," which is the only "arrest" that most of the law breakers need.

* * * *

Another similar experience was that of another officer of the Reform Bureau in Wheeling, W. Va., who induced the Chief of Police to sign an order he had prepared against foul mutoscope pictures that had long been displayed in saloons and other places; this official act resulting in an immediate and radical change for the better.

THE ECCLESIASTICAL YEAR—SEPTEMBER.

By Rev. G. B. F. Hallock, D. D.

LABOR DAY.

Labor Day will be celebrated by the workingmen of our country on Monday, Sept. 3rd. It would seem to be a good plan for ministers generally to plan to preach to workingmen, or a Labor Day sermon on the Sunday previous.

Suggestive Labor Day texts and themes, outlines and illustrations, have appeared in Current Anecdotes Vol 3, pages 626, 627; Vol. 4, pages 709-721; Vol. 5, pages 671-675, and 699-702; Vol. 6, 471-473, 481-483. See also volume "The Homiletic Year," by the editor of this department, pages 188-194.

SOME METHODS.

It is always interesting to note how another succeeded in reaching men with the Gospel of Jesus Christ. On "Labor Day Sunday," 1905, thousands of our ministers talked especially to laboring men, using that term in the popular sense. Readers of the "Expositor and Current Anecdotes" will appreciate the following brief letters which tell how two pastors of Evansville, Ind., worked up rousing meetings, and how they gripped the men who responded to their invitations to attend the preaching services in their churches.

Rev. H. S. Morrison, pastor of the First Avenue Presbyterian Church, writes: "About seventy-five or eighty delegates from the various labor unions were present on Sabbath and gave close attention. At the close of the service they were very free to express themselves that if more of the churches would deal as plainly and frankly with this question there would be more men in the church today. Their regret was that every laboring man in the city was not present. When I arrived at the church I was pleased to see workingmen, whose faces I had never seen, standing around the church door and on the sidewalks in groups, although it was only 9:50 a. m., and the services were announced to begin at 10:45 a. m. Every man seemed to be in dead earnest. It seemed as if the good old days of my childhood had come back, and that I was back in the old home church of my boyhood days, when men gathered and talked while the Sabbath-school was in session. The main audience-room was well filled, which is an unusual occurrence. The central block had been reserved by the ushers for members of the various labor unions of the city. Various were the expressions which I heard as the men filed out:

"That's it, just what we want." "Hard hits straight out from the shoulder." "If we had more of that it would be better for us." "I'm coming again to hear him." "I wish you would give that address in every union of the city."

RALLY DAY.

"The ushers for the occasion were laboring men of my own church. At the close of the service a committee, composed of young people and some of the foremen in the factories, stood at the door of the main entrance to greet the men as they passed out, giving them a cordial invitation to come again; also to secure names and addresses of such as would be glad to have the pastor or people call upon them in their homes. Several of the young men distributed literature. Preparatory to this service I visited the large factories in the city, and became acquainted with the men, inviting them to come out on Sabbath."

Rev. Charles J. Armentrout, pastor of Immanuel Church, writes: "In arranging for our meeting we called a special session of our Brotherhood, which has a membership of 47, and made our plans for a hard campaign among the companions of the men. Each man pledged himself to select four companions in labor, and keep persistently after them until the day of the service. In addition to this we scattered invitations and announcements in many of the factories of the city. In company with Mr. Morrison, of the First Avenue Church, I attended a meeting of the Central Labor Union, and we gave them a special invitation to attend the services in our churches. We also used the papers of the city as fully as possible. As a result of these endeavors, we had a rousing crowd, using both buildings to accommodate them. Some who were present declared that they had not been at church for twenty-five years, and that they were coming again. The immediate result of the meeting as I see it was six petitions for membership to our Brotherhood, which in times past has always proven a step toward the Lord and His Church. There has also been a great awakening among the laboring men of the city. We had a choir composed of about thirty-five of our men, which added very materially to the impression made upon the strangers present, many of whom had been won from their ranks in the last year. I feel that now is the time to press this work among the laboring men of Evansville."

IS THE CHURCH OPPOSED TO WORKINGMEN?

"My Father worketh hitherto, and I work."
—John 5: 17.

"The Church has always been against the workingman," so some labor leaders are wont to say.

I. But, in the first place, its founder, Jesus Christ, was not against workingmen. Never were more sympathetic words spoken to the "common people" than were

uttered by Jesus Christ. We are told that the "common people heard him gladly." He himself was a carpenter and he must necessarily have had a workingman's sympathies. He constantly rebuked the oppressors of the poor. The men whom he selected as his disciples and who were the first promoters of the Church were workingmen. During the first centuries of its history, the Church received its strongest support from the great labor guilds of that period—the labor unions, we would now call them—and it is not impossible that Jesus himself was a member of the Carpenter's Guild in Nazareth.

II. The prophets of the Church were not opposed to workingmen. The strongest indictments of the labor agitator against society today are chosen from the sayings of the prophets as they are recorded in the Scriptures. These quotations are given to us by labor leaders, some of whom, at least, are not professing Christians, and it is a testimony to the fact just stated.

III. The text book of the Church is not opposed to workingmen. The principles laid down by its writers would solve the social question if faithfully lived out by both the capitalist and the laborer. Hardly a book treating on political economy which was used in any university ten years ago but is out of date today. The Bible is the only book always up to date. It comes from God, and it is the only text book which the Church officially recognizes.

IV. The leaders in the great religious movements in history were not opposed to workingmen. Indeed, most of them were workingmen themselves. The great religious movements had their origin among the common people. They were fought for by workingmen, of whom thousands upon thousands shed their blood because they believed in the great principles involved.

V. The preachers of today are not opposed to workingmen. Many of them could be named who fearlessly denounce the sins of the rich as well as the sins of the poor. The ministers' associations are not opposed to the workingmen. I have addressed many of them in this country and have never yet found an organization but has been sympathetic towards workingmen.—Rev. Charles Stelzle.

"GETTING TOGETHER."

Most of the bitterness in the world is due to misunderstanding. And usually the misunderstanding is not all on one side. Getting together and "talking it out" has often resulted in better feeling on the part of former enemies. A thorough study of the question has convinced us that much of the alienation of the workingman from the church is due to misapprehension, and most of the inactivity of the church with regard to workingmen is due to the same cause. We have taken too many things for granted.—Rev. Charles Stelzle.

THE INDUSTRIAL CONFLICT.

"What hath a man for all his labor?"
—Eccl. 2: 22.

The writer of this text was asking as to the rewards of life. Let us accommodate it to the conflict now waging between capital and labor. It is the old question of the laborer and his hire. What are the teachings of holy writ on the question? Here, as elsewhere, we believe that the Gospel applies; for, as Ruskin suggests, the Gospel bears upon life at every point, and is either good for everything or good for nothing. Before asking what the letter or spirit of the Bible teaches on the labor question, let us face the situation of today. Organized labor and capital are in conflict. There are strikes and rumors of strikes. Each strike is a battle in the war. It may be well to observe that organized labor has as yet only a fraction of the total labor army; but it is a fraction that is increasing. Why this warfare? Because labor, on the one hand, is dissatisfied with its share of the rewards of industry, and because, on the other, capital constantly seeks to reduce the cost of production by opposing the demands of labor.

Other factors, however, enter into the situation. One arises from the development of the modern corporation. Whether corporations have souls or not they lack in large measure the element of personality and the personal touch.

Still other grounds of hostility might be referred to, such as the natural, though sinful, envy of the rich by the poor; the ostentatious luxury of the rich, the growth of class distinction between the poor and the rich, and the inequality of the pecuniary rewards.

The evangelical churches stand upon the word of Scripture, and so in sympathy with labor. In fact, of some seven million of male members of the evangelical churches of our land, not less than six million are wage earners or manual laborers.

The church, however, is not wholly in sympathy with organized labor. Organized labor is almost unanimous for the closed or union shop. The church has gotten beyond that. Formerly the church, through mistaken zeal, tried to compel all men to use the union label, but a more careful study of the teachings of the Bible brought the church to see that no constraint is lawful but the constraint of love—no compulsion beyond persuasion.

What, then, from the letter and the spirit of the Bible in connection with the teachings of experience, is to be suggested as a means of curing the quarrel between labor and capital?

I. First, let there be closer personal relations between the rich and the poor. Let them meet together in the fellowship of God's house and the divine Fatherhood. Out of mutual acquaintance will come mu-

tual respect, and a recognition of a common humanity.

II. Then there should be a deeper interest taken by capital in the financial well-being of labor. Such devices as profit-sharing, old-age pensions, and the like, will give the workmen a sense of greater security and of partnership with capital.

III. Another thing needed, not so much in the interest of labor or capital, but in the interests of the innocent non-combatants, is compulsory arbitration, applied at least where the public suffers intolerable inconvenience, as in case of a railroad, telegraph or coal strike. Compulsory arbitration may not always be satisfactory to the combatants, but it is essential to the peace and comfort of those not involved in the controversy. This remedy, or military control, as in the recent railway strikes in Holland and Austria, should be used to protect the public.

IV. The sovereign remedy, however, must be not by recourse to legal means, but by application of the royal law. James (2:8), after speaking of the relations between the rich and the poor, says: "If ye fulfill the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well." This is the *Aqua regia,* the royal solvent, in which we may solve all the hard asperities of conflicting interests.

Only as men come to know God through Christ, whom he has sent, and so come to love their fellow-men, will it be possible to solve these questions of controversy in a way that will insure the permanent progress of our civilization.—Rev. John D. Long.

BUSINESS AND RELIGION.

"Not slothful in business, fervent in spirit, serving the Lord."—Rom. 12:11.

It is false to affirm that Christianity is a life and not a doctrine. It is equally false to say that Christianity is a doctrine and not a life. The fact is, it is both a doctrine and a life. The very purpose of the revelation of the doctrine is to lead to the kind of life the doctrine teaches. It is intended that religion and life shall go along together. No idler can be a high-type Christian. God intended that we should be not slothful in business, at the same time fervent in spirit, thus serving the Lord. And we can serve him best thus. Industry has more blessings than idleness. It is conducive to health, wealth, happiness, and, honestly pursued, to growth in Christian character.

I. The relation between religion and business is not one of antagonism. Men plead the pressure of business as an excuse for want of interest in spiritual things. But let us remember that in order to be a first-rate business man does not involve being a fourth or fifth-rate Christian. In order to enrich one's self in trade, it is not necessary to starve one's self at religion. Work and worship are not opposed.

II. The relation between religion and business is not one of separation. Business does not require a man, when he shuts his pew door on Sunday, to say good-bye to his religion for another week. It is not true that Sunday is the day for religion, and the other six days are the days for business. All our days are days for religion. Religion has business with business. Business has business with religion. Not that the two should be mingled in a way we know of a man mingling them. He makes long prayers at morning worship and rises from his knees to sell whiskey all day long. His praying does not sanctify his whiskey-selling. That is a poor preacher of Christ of whom it can be said that he never interferes with a man's politics nor religion.

III. The relation is one of combination. Not slothful in business, at the same time fervent in spirit. That religion is worthless which leaves out business. If a man will not work, neither shall he eat. If a man provide not for his own household, he is worse than an infidel, and has denied the faith. That business is wicked which leaves out religion. It will cheat, and bribe, and crush the poor. The only proper way is the combination of the two. The thousands of Christian business men in our land testify that this is perfectly possible.

There are ways in which Godliness helps business. "Godliness is profitable in all things." Godliness makes a man honest. Godliness makes a man industrious and earnest. Godliness makes a man prudent and thoughtful. Godliness makes a man firm and decided. A Christian must be able to say no and mean no, and say yes and mean yes. On the other hand, business helps religion. Business is a school of knowledge. It is a school of patience. It tests, and therefore strengthens, our graces. It is a school of integrity. It is a source of wealth, which may be consecrated to religion. "What God hath joined let not man put asunder." These things God hath joined, work and worship, religion and business. "Whether ye eat or drink or whatsoever ye do, do all to the glory of God."—H.

CHRIST AND THE TOILER.

"Labor troubles" come as the result of an advancing civilization. Social unrest is sometimes an indication of social progress. There are no labor troubles in "Darkest Africa." Therefore, the cloud on the industrial horizon has its silver lining, if one will but look for it.

Many are the signs of development on the part of the workingman, but most hopeful is the spirit of pride that he is taking in his position as a worker and as a citizen. Whatever may be said as to the condition of the toiler in some industries or in some countries, his position, as a man on whom rest the prosperity and the happiness of the whole people, is more and more being recognized. The brain of the country is

paying tribute to the brawn. That being so, the workingman will soon come to his own. It is in this respect that he has for himself that he is winning the respect of others.

While it is true that the mass of men must of necessity belong to that great company who toil with their hands, nevertheless the dignity of that toil has heightened the worker. It is an inspiration to realize that all toil—even the manual work of the artisan—may become as sacred as that of the preacher and of the priest. Men sometimes make a distinction between secular and religious work. Jesus Christ never did. In him all work was sacred. Jesus Christ as a carpenter was just as divine as when he cleansed the leper or preached to the multitude. In every case he was carrying out the will of God. Then Jesus stood by the River Jordan, and the heavens opened and the Voice declared: "This is my beloved Son in whom I am well pleased." He had never, so far as I know, performed a miracle or preached a sermon. He had simply been toiling as a carpenter in the little town of Nazareth. He had pleased God as a carpenter.

Here is nerve for the arm and enthusiasm for the skill. "I am working with God in carrying on his world." There was much more to the labor of Jesus than mere food and clothing and money. The sound of that hammer meant more to the world than so many products in wood. Every nail reached down to the coffin lid of some old tyranny or superstition. Every chip of the chisel released a hundred slaves. Not so far-reaching will be the results of every worker's efforts in this century, but it is a privilege to have at least a part in the work of the world's redemption by being a co-laborer with Christ in whatever field he may send us.

Helpful the thought, too, that in the daily grind we have one who has passed through it all, so that he can sympathize with us in the abuse, the misunderstanding, the bitterness and all the suffering that comes to us in the performance of duty.

"This is the gospel of Labor,—
  Ring it, ye bells of the kirk!
The Lord of love came down from above
  To live with the men who work.
This is the rose he planted
  Here in the thorn-cursed soil;
Heaven is blessed with perfect rest,
  But the blessing of earth is toil."

—Rev. Charles Stelzle.

THE GOSPEL OF WORK.

The world is like a bee-hive. The presence of a few drones does not emphasize sloth, but activity.

Work with definite ends in view is the gospel in the material, mental and religious worlds.

This gospel of work is a universal creed among all living creatures. The lower animals begin to work for food as soon as they are born. Hunger and thirst teach them the gospel of work. Physical and mental hunger and thirst teach man this gospel. Hunger and thirst "for the living God" must teach man the gospel of work, whose end is seeking "first the kingdom of God and his righteousness."

All men see the stern necessity of work, even if they do not see its dignity. "In the sweat of thy face shalt thou eat bread till thou return unto the ground" needs no commentary.

Each person has some particular work. In that great machine called industry man is some part of the machinery. If he realizes this, he will avoid industrial friction, which is nothing more nor less than a failure to recognize the mutual dependence of the big wheel on the small wheel and *vice versa;* or to put it in sociological terms that capital is not independent of labor or labor independent of capital, but both are mutually dependent. United they stand, divided they fall.—Rev. R. J. Phillips.

THE REGIMENT OF GOD.

"Every mason in the quarry, every builder
  on the shore;
Every woodman in the forest, every boatman at the oar,
Hewing wood and drawing water, splitting
  stones and clearing sod,
All the dusty ranks of labor in the regiment
  of God,
March together toward his temple, do the
  task his hands prepare;
Honest toil is holy service, faithful work is
  praise and prayer."

HARD AT WORK.

They all will come, those things we want, if
  we but wait, they say;
But let them find us hard at work, in earnest, steadfast way,
With pen in hand, or saw, or hoe, in office,
  shop or field,
As though not counting on those things,
  but on our labor's yield.
For all these gifts of good that come are
  odd in seeking homes;
They shun alike the shiftless man and
  idling one who roams,
And seek first sturdy, working hosts who
  make their way, and then
Add noble gifts to what they earn and
  make them stronger men.

—Frank H. Sweet.

LABOR'S GREAT CHAMPION.

"I have called you friends."—John 15:15.

Would it not be a great thing for the workingman to have his champion a leader who is practically the court of last appeal on the social question? There is such a man. One time he was a carpenter. He knows about the difficulties that confront

the toiler. While he lived upon earth nearly two thousand years ago, his influence and power today are such that no man living dare set himself in open hostility to his reign. No king or ruler in the civilized world would think of prohibiting the homage which men universally accord him. If he should attempt to do so, there would be an instant rebellion which neither court nor army could suppress.

Forgetting for the moment the question of Jesus Christ's divinity and his claims upon the lives of men, the tremendous significance of the fact that he is our man should appeal most strongly to workingmen. He is the one man who will be listened to by the world, including those who in many cases are unfriendly to labor. Some time ago a book entitled "What Would Jesus Do" was written by a western preacher. So eager are people to learn what he would do in the industrial and the social world that no other book in modern times, with the exception of the Bible, has had such a sale.

Why not invite him to unite with your labor union? Ask him to sit upon the platform of your meetings. Take your place behind him and permit him to speak for you. Quote him as your authority. No man has ever spoken stronger words of condemnation to those who are mistreating the common people. Others have attempted to serve as champions of workingmen, but they have not been listened to by those who most needed their message. Here is a man who will compel attention. You need never again quote the political economists. Quote Jesus Christ. He will unhinge the doors of the oppressor's kingdom and open the way for his own dominion. And that dominion will be one of truth, of justice and of righteousness.

If Christ has been taken away from the common people, let us present our claims upon him, for he is "our" man.—C. S.

THE CHURCH AND THE WORKINGMAN.

"Is not this the carpenter's son?"
—Matt. 13: 55.

The labor problem, as every one who looks at it can tell, is a very great problem. How vast it is few people know. The employe is too close to it, it seems to me, to understand it very thoroughly. He sees a part of it, but only the part which affects him personally. The employer is also too close to it to grasp the entire problem. He is especially and naturally deeply concerned in the part which affects his interest. Two blind boys, it is said, stood on Walnut Street, in this city, last Thursday, watching the circus parade, or at least they were a part of the crowd. When the elephants stopped in front of them the boys were allowed to touch one of the huge animals. The next morning they told their kindergarten teacher what they had done. The tail of the elephant interested them especially. One boy said that it was a little bit of hard flesh about as large as his wrist. The other boy said: "No, it was as large as my leg." The teacher who could not only see the elephant, but who could also look at both ends of the animal, explained that each boy was right as far as his experience went, but a conference was needed and an arbitrator before the boys could understand the elephant problem.

The labor problem which the laboringman sees is not the same labor problem which his employer has in mind. Some one apart from it must study the problem until he can see its two sides, and then get the parties most vitally interested in it to look at the question each from the point of view of the other.

That man, be he employe or employer, who thinks only of his hours and his wages, on the one side, or only of his output and his dividends on the other, is not dealing fairly with his brother man. I know that it is difficult to put one's self in the place of the other, but it must be done. Only by doing so can we protect ourselves and those we love. The interests of one class are bound up in those of the other. No man liveth unto himself.

"Say not, 'It matters not to me,
My brother's weal in his behoof;'
For in this wondrous human web
If his life's warp, your life is woof.

"Woven together are the threads
And you and he are in one loom;
For good or ill, for glad or sad,
Your lives must share a common doom."

Four weeks ago today it was my privilege by invitation to speak on the floor of the Central Federated Union before two hundred men—Hebrews, Protestants, Catholics, Socialists, and men of no professed religious faith—in behalf of the sufferers of San Francisco. A member made a motion that the union in New York should make a contribution to the labor unions in San Francisco. Half a dozen men rose at once and said: "No, not to the labor men alone. This is a time when we should consider humanity first and other matters later. Let us send our gifts to the sufferers from earthquake and fire to be used regardless of trade, race, creed or color." This suggestion was approved unanimously.

In the trying four weeks that have passed since that day, there has not been a church that has exhibited the spirit of the good Samaritan better than have the labor unions of this country. I read the other day that the labor men of California—organized labor men—said that a crisis is upon the Pacific coast and that any laborer, whether a member of a labor union or not, may come to San Francisco, and work with their approval until the city is rebuilt. I have looked in the papers every day since then to find the steel men, the lumber men, and

capitalists handling other lines of building material, asking for the removal of the tariff on such material for use in California for the next three years, in order that the cities of that state may be rebuilt as quickly and as economically as possible.

Shall we not think a little more kindly and study more sympathetically the questions which confront the laboringmen? They are not working for their living alone, as is sometimes charged, any more than I am or you are. They are working for their families, trying as best they can to make life better, sweeter, and more comfortable for those they love. They love their fellow-men and are seeking to make life more comfortable for them also. The mass of workingmen throughout the country love God and have the good of humanity at heart. God bless them, every one.—Rev. John Bancroft Devins, D. D., at the Presbyterian General Assembly, Des Moines, Iowa.

RALLY DAY.

The observance of some one Sunday in September as a day for collecting the church and Sunday-school forces, scattered by summer vacations, has become fairly general and might with profit be made universal. An army which never orders a muster and a business which never takes account of stock, will be found poorly fitted to meet emergencies. Not a few churches with large enrollment have small congregations, and we have known a Sunday-school with three hundred names upon the record whose usual attendance was between fifty and sixty.

Pastors and superintendents owe it to their charges to call them together promptly upon the resumption of regular services, and they ought to mark the day, as the psalmist says, by setting up their banners.

Old soldiers remember that the first thing done at the conclusion of a march was to plant a flag. Not the mess-table but the colors constituted the center of the encampment. Not the eagles upon the colonel's shoulders gave coherency to the troop, but the stars upon the blue field. The man might disappear by death or promotion, but the banner remained the same. There might be tempting groves to the right or sweet flowing waters to the left, the center of the camp was never determined by shade or fountain but by the planting of the flag and the loosing of its folds. When Christ's people rally, they should rally about the cross.—*The Interior.*

A REUNION.

The reunion of a great army is a thrilling spectacle. Men go many miles to witness such a scene. It speaks of courage and patriotism; it begets and fosters heroism.

Throughout the modern Sunday-school world the leaders are now planning for a grand rally of their forces. Those who wield the "Sword of the Spirit, which is the Word of God" are anxious for a lining up of their hosts after the temporary demoralization incident to the heated term.—E. F. Sheffey.

IMPORTANCE OF RALLY DAY.

The importance of Rally Day increases yearly because the vacation problem is increasing. Whatever will recall the youth of the land to the vigorous activities of the Sabbath-school is of vital importance to the growth and progress of the entire work. Moreover, thousands of homes are affected by the efforts thus put forth by the Sabbath-school, and the church attendance and regular work will be greatly helped thereby.—Rev. Howard Agnew Johnston, D. D.

VACATION A PREPARATION.

Vacation is of value only as the preparation for service. The summer's rest must be followed by the winter's work. In many of our churches the work of the year is crowded into eight or nine months. We cannot afford to lose time in getting under way when the season of rest is past, Rally Day is designed to set all the machinery of the church in motion, and all at once. If it be pushed with power and hallowed with prayer it will prove a blessing to the church.—Rev. J. Ritchie Smith, D. D.

RALLY DAY.

This is becoming an institution, and deservedly. At first devised to rally the forces of the Sunday-school, it has been extensively adopted by the church, and might wisely be observed universally. It marks both for the school and for the church a return to normal conditions, more or less disturbed by the summer vacation. Whether profitable or not, the practice of taking a vacation, involving a longer or shorter outing from home and a break in the ordinary routine of life, is becoming more and more customary. It means for churches and Sunday-schools a period of lessened activity.

In the Sunday-schools, teachers and scholars are many of them absent for weeks or months, and both in numbers and interest there is a marked falling off. Churches are closed or opened for but one service. There is in all departments of the church a total or partial suspension of aggressive activity. This prevailing vacation habit reduces the period of real church work to practically eight or nine months in the year. Surely there is need that they be improved to the utmost; and as the time for working is thus shortened there should be concentrated in it the utmost unity and earnestness of effort. There should be a rally early in the fall, so that no time may be lost in opening the campaign, and that aggressive work be resumed with the

force of the school and church. If no set day be fixed, there will probably be a dropping off one by one into the ranks, and weeks be lost before all have gotten back into their places.

In the Sunday-school the summer vacation is a fruitful source of the permanent loss of scholars. The habit of attendance is broken in upon and many, particularly of the older scholars, fail to get back into their places unless there be a special summons and appeal. This, a Rally Day is intended to supply. It is an invitation which calls for decision, and very many have been saved to the school by its return, and by the responsibility it throws on the scholar to determine for or against taking his wonted place in his class.

It serves much the same purpose in the church. When wisely used it calls together the scattered congregation in full force as soon as regular services are resumed. Rally Day corresponds with the muster of an army regiment when called forth for service. It tells who is present and who is absent; it furnished means for estimating the force available for use. It should mean much for the upbuilding of the church and the winning of souls for Christ. It appeals to the spirit of loyalty to our great Captain, and should call forth courage to do and endure, a confidence of success through him who has promised all needful help.— *Christian Intelligencer.*

HINTS ON PREPARATION.

1st. Immediately after vacation let the pastor and superintendent consult and decide upon the date of their Rally Day.

2nd. The teachers should meet to consult concerning the plans, and arrange for the visitation by each teacher, as far as possible, of every scholar in his or her class before Rally Day.

3rd. Many superintendents will send a personal letter to every member of the school with an invitation to be present on Rally Day.

4th. A Rally Day committee may be appointed, one of whose duties it will be to visit the scholars of teachers who are absent or who may be unable to visit.

5th. The pastor is invited to preach a sermon on the subject the Sabbath preceding Rally Day.

6th. The mid-week service previous to Rally Day may be devoted to prayer and conference on the responsibility of the work.

7th. This midweek service to be followed by a teachers' meeting at which they will report the progress of the visitation of the scholars and the preparations for Rally Day.

THE SUCCESS OF RALLY DAY.

The success of Rally Day will depend on four very important items:

1. The preparations that are made beforehand.
2. The publicity that is given to the proposed rally.
3. The power that is put into the carrying out of the prepared program.
4. The conserving and the using of what has been gained on Rally Day.

FORMS OF INVITATION.

Dear Friend:—Doubtless you are aware of the fact that the Rally Day services of our Sunday-school are to be held on.....

We give a most cordial invitation to all the friends of the school to be present. We wish most especially that all who consider themselves to be members of the school would be in their places early. We also hope that all former members of the school and all those who desire to be members will meet with us, if possible.

An excellent program has been prepared, and an address will be delivered by .....

Come and bring someone with you,

Cordially yours,

....,

Superintendent.

Dear Friend:—

Next Sunday, September 25, at twelve o'clock noon, is our Sunday-school Rally Day, and we desire to make it memorable in our history.

It is the beginning of our fall campaign, and we need to start all together under the banner of our dear Lord Jesus Christ, battling courageously and enthusiastically for righteousness and truth.

The officers and teachers cordially invite you to be present. Will you come? If it is rainy, come. If it is hot, come. If you have company, come and bring them. Ask father, mother, sister, brother, neighbor, everybody, to come, and we will rejoice together. Exercises that will be interesting to all will be provided.

In the interest of the young, very sincerely yours,

M. Burnham, D. D., Pastor.
W. F. Brunner, Sup't.

On the occasion of the great San Francisco disaster the entire resources of the Southern Pacific Company were employed to their utmost in saving and relieving the people. They were the first to order by wire, from adjacent cities, car-loads of food supplies for free distribution. They threw wide open their gates, and passengers were carried free on their Ferry Steamers, which never stopped running from San Francisco to Oakland Pier. They ran steamers around the water front picking up all refugees congregated on the wharves for safety. From Oakland Pier the people were carried free to whatever point they could care for themselves or be cared for—whether it was Berkeley, Cal., or Boston, Mass.; Portland, Ore., or Portland, Maine. Within ten days the Southern Pacific Company carried free 224,069 passengers. The value of which, computed at lowest rates for the class of service rendered, amounted to $540,083.69, and this covers only the earnings of the line west of El Paso.

Letters from a God-made Minister to his Nephew.

[We have recently come into possession of a number of letters, some of which we will publish each month, from the Rev. William Prentice, D. D., who after a long and fruitful ministry, is spending his declining years in California. His nephew, recently graduated from the seminary, has accepted a call to a prominent church in Belleview, and was at work in the new field when he wrote his uncle.—Ed.]

Los Angeles, Jan. 12, 1906.

My Dear Nephew:—

Santa Claus was certainly kind to you. I don't wonder that you "just sat down and had a good cry." Preachers are pretty much like other folks, only a little more so. Such an expression of love from one's congregation as that of which you write goes a long ways toward smoothing some of the rough roads that must be traveled sooner or later. I have heard of preachers being killed by kindness but I never attended the funeral of one. A good text for such an occasion would be Num. 23:10: "Let me die the death of the righteous and let my last end be like his." I have known a few, however, who suffered because they didn't get enough of it.

The item "three Bibles" in your list gets me into a reminiscent way again. One Christmas, the third of our married life, Mary and I received eleven Bibles and a silk hat. At first we were a bit dismayed, for it so happened that Bibles were just about the most plentiful things in our home, and the silk hat didn't exactly "fill a long-felt want." Mary, dear heart, though she hadn't said it to me, was hoping that if we were remembered at all it might be in the shape of some badly needed books for my shelves. And I, though I hadn't told Mary so, was hoping it might be in the way of an addition or two to her slender stock of china.

But after all the Bibles stood us well in hand. Only the dear Lord himself knows how much good they accomplished. I saw a lowly saint die with hands clasping one of them, and I heard a frail consumptive girl read from another the twenty-third Psalm.

The silk hat, however, presented a real problem. I had never worn one and I scarcely knew how to begin. I dreaded, yes, that's the word, I dreaded to put it on and sally out of the house, but I also feared if I never wore it I would offend the giver. Finally one day I got under it, and with much trepidation and with groanings that could not be uttered, went out. I remember that I actually prayed for courage as I went through the gate and turned up the street. Everybody I met seemed to focus their eyes on that shining headgear. I felt that I was running as veritable a gauntlet as ever Boone or Kenton dared run, and not half so successfully.

But that day I crossed the Rubicon so far as the wearing of a high hat was concerned for, as you know, in recent years for formal occasions I have seldom worn any other style. Just here is a good place to say a word or two about your clothes. For the pulpit and the platform conventional garments are all right, but I believe the best street or traveling dress for a minister is that which will not differentiate him in appearance from the average business man. Indeed, Will, there are times when a longtailed coat and white tie constitute a positive handicap. A marked clerical dress will usually have one of two effects on strangers. It will shut them up like clams or else set their tongues to wagging ridiculously. In either case the real person is hidden: and if there is one thing in particular that you must get close to in order to do good, it is the real man. When a man or woman goes into the shell you might as well get busy elsewhere, for a while at least. (I take it you know all about turtles.) But whenever you catch them outside the shell and make them feel so easy that they don't want to go back in, then you are pretty certain to win.

Thirty years ago last June I rode half a day on a train through Illinois in the same seat with a traveling man. We soon struck up a pleasant conversation. I was dressed much as any ordinary business man and for such he took me. He talked freely and without restraint. More than once he used unnecessary expletives. Once he swore roundly. Several times he made brutally frank remarks about things that were sacred to me. But withal he had innate qualities of manliness that I admired very much. When the brakeman called his town he arose reluctantly. Then and not until then did we exchange cards. I can almost see now the bewilderment on his face as it dawned upon him that he had been talking five hours to a minister just as he would have done to a fellow salesman. He had only time to say, "Well, I'll be switched!" (I think he started to say he'd be something else) shook my hand and was gone.

Two months later I saw him in my New York congregation one Sunday morning. He remained after the benediction had been pronounced and we shook hands heartily. Alluding to our experience on the train, he frankly told me that if he had suspected my calling he would have "braced up" instantly. As it was, he wished to thank me for my courtesy and hoped I would forget some things he had said. After that he came to our services every time he was in the city and twice visited me in my home. He became, and is today, a loyal Christian business man, so well known that if I were to mention his name you would recognize it at once. I give you this, Will, out of my personal experience for what it is worth, and I think it's worth a good deal.

I note what you said in your last letter about some innovations you prepared to introduce into your choir, by which you hope to make it the most "conspicuous" in the city. Haven't you a music committee? If not, suggest that your board appoint one or elect one and then—well, in this instance you might profit by emulating one act of Pilate, viz., wash your hands of the matter. I have known some big preachers in my time but I never knew one big enough to "butt in" to his choir and do it with satisfactory results all around. But don't misunderstand me. You ought to be intensely interested in your choir. You ought to be mightily concerned about their souls. The really "conspicuous" city choir, Will, is the genuinely spiritual one.

But this is a rambling letter, too rambling, I fear. I must bring it to an end right here. I pray that this new year may bring you much joy and rich fruitage in your work.

Affectionately your uncle,
WILLIAM PRENTICE.

UNUSUAL.

Mary Ann: "I've come to tell you, mum, that th' gasoline stove has gone out."

Mistress: "Well, light it again."

"I can't. Sure, it went out through th' roof!"—*Cleveland Leader.*

Mrs. New-wed called in the old Dr.,
For the baby had the tantrums that Shr.,
Said the stern old M. D.:
"It is quite plain to see,
The infant is spoiled, 'cause you've Rr."

Lot and his wife were fleeing from Sodom.

"He-he," they snickered. "this time we leave instead of the cook."

In the exuberance of her joy Mrs. Lot forgot and looked back.

An Irish king coming into a banquet hall and taking his seat at the foot of the table, was entreated by his courtiers to go up to the head. "Where I am is the head of the table," was his answer.

After a clerical dinner given by the late Dean Stanley, the clergy were meandering among the trees, when the Dean's pet parrot, perched upon one of the branches, said in sepulchral tones, "Let us pray," whereupon Dr. Howard Crosby remarked that that was pure Pollytheism.

"I'd have you know, sir," said the pompous city chap on a vacation in the country, "that I work with my head instead of with my hands."

"Haw!" exclaimed the honest farmer, "I 'lowed at first that yew wus a jay, but accordin' tew yore statement yew must be a woodpecker b'gosh!"

A story is told about the two Dumas, father and son, which illustrates the pleasant relations between the two. The son had written his first successful novel, and the father wrote him a letter of congratulation, which he began in the formal manner of "Dear Sir." This letter throughout read as though addressed to a total stranger, and merely thanked the author for the pleasure the book had given him. Dumas, fils, answered in this manner:—

Sir:—I thank you most heartily for your kind letter. Praise from you is especially appreciated by me, as I have always heard of you as the most enthusiastic admirer of my father, who also makes some pretensions of being a novelist.

QUERY.

When comp'ny comes to visit us
We allus makes a lot o' fuss,
An' use our bestes' china set
An' solid-silver forks, you bet!
An' nothing is too nice to bake—
Not custard pie ner angel-cake!
It's jest becuz *they're* 'round! But say,
Why ain't *we* jes' as good as they?

Ma she puts on her rustly dress,
An' pa shaves twict a day, I guess,
An' shines his shoes, an' I mus' wear
My Sunday red tie everywhere!
We're all polite as we can be,
An' no one's cross er putcheky.
It's diff'rent when they've gone away—
But ain't *we* jes' as good as they?

I don't see why the comp'ny is
So better'n we ourselves—gee whizz!
Er why we have to go an' treat
Them with a lot o' stuff to eat
That we don't have when they ain't here!
What makes us save it up—oh, dear!
Why don't we allus live that way?
Ain't *we* worth things as much as they?

—Edwin L. Sabin in the November *Woman's Home Companion.*

Washington's Religious View of His Work: A writer in the New York Observer gives an anecdote of Washington, which came to him directly from a relative who died in 1854, and who was a child in the family which Washington was visiting at the time of the incident narrated. On the morning of his departure for White Plains, just before the battle of Chatterton Hill, General Washington, in the presence of the members of the family and others, offered prayer, during which he quoted Joshua 22: 22: "The Lord God of gods, the God of gods, He knoweth, and Israel He shall know: if it be in rebellion, or if in transgression against the Lord, save us not this day." The Yonkers Statesman says of this incident: "When it is considered that the words were uttered by the Commander-in-chief of the Revolutionary forces at such a supreme crisis in the long struggle for independence, when the chances of success seemed more than doubtful, all that read them will regard this utterance as being eloquent and impressive to a degree equalled by any other human expression of which history contains a record."

The Expositor and Current Anecdotes

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The following statement is made in *Printers' Ink,* the leading advertising magazine of the world: "The people we find most lax in making payments for razors, and most likely to steal them outright, are ministers of the gospel. After them come lawyers, and the third worst risk is found among actors." This statement is made by Mr. Sherman, one of the leading manufacturers of safety razors in the United States. He sells them by mail. Ministers worse than lawyers is not so bad, but ministers worse than actors, after we have preached about the demoralizing influence of the stage. Then on top of this an Episcopal rector in Northern Ohio was turned out of bed in order that the constable might carry off his furniture which had been bought on credit. This is a bad impression, it don't help the cause of Christ any, and the self-righteous layman can say: "He's no better than I thought." Granting that many ministers are careless, do not keep copies of their letters, and are offended if they get a business-like request to pay up, and that a few of them are out and out swindlers in disguise, whom the church authorities know but no one feels called to have them unfrocked, still they are to blame for only 50% of their failure to pay their debts. At least half the churches in this land are slow to the point of dishonesty in paying the preacher. It is criminal to let a man go three and even six months with only enough to keep body and soul together. They think if a preacher can live on nothing it is a mark of spirituality.

If your religion isn't worth paying for, Mr. Church-member, renounce it and go to hell like an honest man instead of making pretense that you are willing to sacrifice all things to the cause of Christ.

But after all the preacher is to blame. He goes to a pulpit without any contract as to how much he is to be paid and when he is to be paid. He may have a verbal agreement or a letter, but nothing definite. Every preacher should have a legal contract on which, if necessary, he could borrow money at the bank. It should be signed by the trustees of the property and witnessed.

A preacher will accept a place where the church still owes his predecessor money. Can he expect any different treatment? But some say, that may be the only pulpit he can get. If every preacher had a trade he would not be compelled to suffer such indignity, and a preacher who had a trade would have utmost liberty in the pulpit. He could preach the gospel without reservations, and without regard to the men who paid the bills. There ought to be a brotherhood between preachers of all denominations. When some churches found themselves unable to get a preacher they might mend their outrageous treatment of them, and have some respect for them. But when you talk of a labor union for ministers, the ordinary preacher throws a fit. He says that the Lord called him and the Lord will care for him. But the Lord has only the church members to send the money by and many of those who have the money are so hard-hearted and stingy that when the Lord tells them to give 10 to the preacher, they think that he means 10 cents instead of 10 dollars.

THE SUBSCRIBER'S OPPORTUNITY.

This issue closes volume seven, and we are revolving the question of improvement in our minds. Dr. Hallock has made some good suggestions, and we have received a number during the year. We are always glad to receive suggestions and they are given the most careful consideration, and adopted whenever practicable.

But during September, especially before Sept. 10, we are anxious for suggestions.

PLEASE TELL US:

WHAT department you like best and how it could be improved?

WHAT department is useless to you and what you would put in its place?

Give us instances of where the magazine has been of peculiar and particular help to you.

We already have some excellent work engaged, and if I thought I couldn't make the magazine better than last year, I wouldn't have the courage to go on.

And you do your part, by renewing or discontinuing promptly. Don't discontinue unless you have very good reason. So many preachers have told us that they could not do their best work without The Expositor and Current Anecdotes that we are beginning to believe it. Even those who discontinue commend the magazine. Some stop if they happen to be out of cash—I wouldn't, for in the next issue may be a suggestion that will increase the offering ten times the amount of the subscription.

Send in your suggestions.

Yours in the work,

F. M. BARTON.

Quotable Poetry.

GOSSIP TOWN.

Have you ever heard of Gossip Town,
On the shores of Falsehood Bay,
Where old Dame Rumor with rustling gown,
Is going the livelong day?
It isn't far to Gossip Town,
For people who want to go,—
The idleness train will take you down,
In just an hour or so.

The thoughtless road is a popular route,
And most folks start that way;
But it's steep down grade, if you don't watch out,
You'll land in Falsehood Bay.
You glide through the valley of Vicious Town,
And into the tunnel of hate,
Then crossing the Add-to Bridge, you walk
Right into the city gate.

The principal street is called "They Say," and
"I've Heard" is the public well
And the breezes that blow from Falsehood Bay,
Are laden with—"Don't You Tell."
In the midst of the town is Tell-tale Park;
You're never quite safe while there,
For its owner is Madam—Suspicious Remark—
Who lives on the street "Don't Care."

Just back of the Park is Slanderer's Row,
'Twas there that Good Name died,
Pierced by a shaft from jealousy's bow,
In the hands of envious pride.
From Gossip Town, peace long since fled,
But trouble and grief and woe,
And sorrow and care you'll find instead,
If ever you chance to go.

THE HEALER.

There was a scar on yonder mountain side,
Gashed out where once the cruel storm had trod;
A barren, desolate chasm, reaching wide
Across the soft green sod.

But years crept by beneath the purple pines,
And veiled the scar with grass and moss once more,
And left it fairer now with flowers and vines
Than it had been before.

There was a wound once in a gentle heart,
Whence all life's sweetness seemed to ebb and die;
And love's confiding changed to bitter smart,
While slow, sad years went by.

Yet as they passed, unseen an angel stole,
And laid a balm of healing on the pain,
Till love grew purer in the heart made whole,
And peace came back again.

"O wondrous balm of time on pain and tears!"
One saith, "O healing touch on soul and sod!"
Yea; but the hands that wrought within the years—
They are the hands of God.

—Mabel Earle.

If I can live
To make some pale face brighter, and to give
A second lustre to some tear-dimmed eye,
Or e'en impart
One throb of comfort to an aching heart,
Or cheer some way-worn soul in passing by;

If I can lend
A strong hand to the fallen, or defend
The right against a single envious strain,
My life though bare,
Perhaps, of much that seemeth dear and fair
To us on earth will not have been in vain.

The purest joy,
Most near to heaven, far from earth's alloy,
Is bidding clouds give way to sun and shine,
And 'twill be well
If on that day of days the angels tell
Of me: "She did her best for one of Thine."

—Helen Hunt Jackson.

WILLIE'S QUESTION.

Where do you go when you go to sleep?
That's what I want to know;
There's loads of things I can't find out,
But nothing bothers me so.
Nurse puts me to bed in my little room
And takes away the light;
I cuddle down in the blankets warm
And shut my eyes up tight,
Then off I go to the funniest place,
Where everything seems queer;
Though sometimes it is not funny at all,
Just like the way it is here.
There's mountains made of candy there,
Big fields covered with flowers,
And lovely ponies, and birds and trees,
A hundred times nicer than ours.
Often, dear mamma, I see you there,
And sometimes papa, too;
And last night the baby came back from Heaven;
And played like he used to do.
So all of this day I've been trying to think,
Oh, how I wish I could know
Whereabouts that wonderful country is,
Where sleepy little boys go.

—*The Independent.*

PRAYER MEETING TOPICS

BY AUGUSTUS NASH.

AT THE PHARISEE'S TABLE.

Luke 14:1-24.

1 What invitation did Jesus receive? Luke 14:1.
2 How did the guests feel toward him? Luke 14:1.
3 What afflicted person was in the house? Luke 14:2.
4 Why did Jesus ask the guests if it would be right to heal the man? Luke 14:3.
5 Why would they not answer him? Luke 14:4.
6 How did Jesus justify his healing the man? Luke 14:5, 6.
7 What had Jesus noticed about the actions of the guests? Luke 14:7.
8 How did he reprove their pride and selfishness? Luke 14:8-11.
9 What kind of people had the Pharisee invited to his feast? Luke 14:12.
10 What did Jesus recommend him to do? Luke 14:13, 14.
11 How did one of the guests try to turn the conversation? Luke 14:15.
12 What did Jesus intend this great supper to represent? Luke 14:16.
13 How was the invitation extended? Luke 14:16,17.
14 How did those invited treat the invitation? Luke 14:18.
15 What excuses did they make? Luke 14:18-20.
16 How did this affect the master of the feast? Luke 14:21.
17 Who were the other people he commanded his servants to invite? Luke 14:21.
18 Why is it said that there was still room for others? Luke 14:22.
19 How were the servants to get guests for the feast? Luke 14:23.
20 What became of those who were first invited? Luke 14:24.

THE PARABLES OF GOD'S MERCY.

Luke 15:1-32.

1 What class of people were anxious to enjoy the company of Jesus? Luke 15:1.
2 What attracted them to Jesus? Luke 15:1.
3 Who criticised his associating with such people? Luke 15:2.
4 How does he show that any one of them who owned a hundred sheep would do the same? Luke 15:4-6.
5 Whom did Jesus intend this shepherd to represent? Luke 15:4.
6 Who was the sheep that was lost? Luke 15:4.
7 Who were the ninety and nine that did not go astray? Luke 15:4.
8 What did the shepherd do for the sheep that was lost? Luke 15:4-6.
9 How is one man's repentance felt in heaven? Luke 15:7.
10 What would a woman do who lost one of her silver ornaments? Luke 15:8,9.
11 What is the difference between the lost sheep and the lost coin? Luke 15:8-10.
12 Why does Jesus represent God as a father whose son is lost? Luke 15:11.
13 Which of the father's sons was the prodigal? Luke 15:12.
14 Why did the father let his boy have his own way? Luke 15:12.
15 Where was the prodigal's heart all the time? Luke 15:13.
16 Why did the prodigal have such a hard time? Luke 15:13-16.
17 What brought him to his senses? Luke 15:17-19.
18 What were the father's feelings toward his son all the time? Luke 15:20.
19 What evidence did the father give of his forgiveness? Luke 15:20-23.
20 How did the older brother feel toward the prodigal? Luke 15:25-30.
21 Whom did Jesus intend the elder brother to represent? Luke 15:25-30.
22 How did the father reason with him? Luke 15:31, 32.
23 How did Jesus believe God felt toward sinful men?

BEYOND THE GRAVE.

Luke 16:19-31.

1 What did Jesus know about the future life? John 3:13.
2 How did the rich man live? Luke 16:19.
3 How is the misery of Lazarus described? Luke 16:20, 21.
4 Why is the beggar's name given and not the rich man's? Luke 16:19-21.
5 How far was the rich man responsible for Lazarus' condition? Luke 16:19-21.
6 How did their lives end? Luke 16:22.
7 How did Lazarus begin his life the other side of the grave? Luke 16:22.
8 What was the rich man's condition? Luke 16:23.
9 Why was Lazarus represented as being in Abraham's bosom? Luke 16:22.
10 What relief did the rich man seek? Luke 16:23, 24.
11 What comfort did he get from Abraham? Luke 16:25.
12 Why was one comforted and the other tormented? Luke 16:25.
13 What part will memory play in the future life? Luke 16:25.
14 Why was it impossible to send relief? Luke 16:26.
15 What is the "great gulf" that is fixed? Luke 16:26.
16 Whom does the rich man think of next? Luke 16:27, 28.
17 How could his brethren escape what had come to him? Luke 16:29.
18 What did he believe would bring repentance? Luke 16:30.
19 When did he first begin to reason this way? Luke 16:30.
20 Why is there no other way to bring men to repentance? Luke 16:31.
21 What does this parable teach about the future life?

THE RAISING OF LAZARUS.

John 11:1-46.

1 What do we know of the family of Lazarus? John 11:1, 2. Luke 10:38-42. John 12:1-8.
2 What message did the sisters send to Jesus? John 11:3.
3 What did Jesus think of the sickness of Lazarus? John 11:4.
4 How did Jesus feel toward Lazarus and his sisters? John 11:5.
5 Did Jesus act as if he loved them? John 11:6.
6 What danger threatened him in Judea? John 11:7, 8.
7 Why was Jesus not afraid? John 11:9, 10.
8 How did Jesus look upon Lazarus? John 11:11.
9 Why did Jesus speak of him as being asleep? John 11:11-14.
10 What would Jesus have done if he had been with Lazarus? John 11:15.
11 What were the disciples willing to do? John 11:16.
12 Who was the first to meet Jesus when he got to Bethany? John 11:17-20.
13 What conversation took place between Jesus and Martha? John 11:21-27.
14 How strong was Martha's faith in him? John 11:21, 23, 27.
15 What took place between Jesus and Mary? John 11:28-32.
16 How did their grief affect Jesus? John 11:32-35.
17 What impression did he make upon the Jews? John 11:36, 37.
18 What preparations did Jesus make for raising Lazarus? John 11:38-40.
19 What did he do just before speaking Lazarus into life? John 11:41, 42.
20 How did Jesus show his power over death? John 11:43, 44.
21 How did this miracle affect the Jews? John 11:45, 46.

PREACHERS' QUARRY OF SOCIAL ETHICS.

DEPARTMENT CONDUCTED BY REV. WILBUR F. CRAFTS, Ph. D.

HEAD OFF THE MORAL PERILS OF SUMMER.

If mature Christians feel the sense of moral laxity coming on them with the hot weather, how much more is this to be anticipated with the young people, especially as it has been the creed of the world for ages that a holiday is a day of liberty to trifle with standards of manners and morals. It is well known that a holiday is especially dangerous in the matter of drink. Many a man who carries himself steadily on a working day goes down almost every time on a holiday, for liquor and leisure never meet but for mischief. It is not so frankly recognized that a holiday brings strong temptations to impurity, especially when young people are allowed to go away in pairs into groves and rural resorts, far away from the restraining eyes of parents and experienced guardians. It is most amazing that more attention is not given by preachers to prevention of the evils that come with the summer by endeavoring to guide the summer plans of their parishioners young and old.

OUR IMMORALITY A HINDRANCE TO MISSIONS.

Not only from the standpoint of individual peril is it necessary that the preachers should frankly study this problem of impurity and devise adequate means of prevention, but also from a social and missionary point of view. Scarcely anything in heathendom is so hindering the progress of missions in such intelligent countries as Japan and China and India, some of whose people visit our country and many of whom read our newspapers, as the monstrous revelations of impurity among our so-called "better classes" such as the June tragedy in New York brought to light. It is assumed by most preachers, without any study of the question, that the social evil is a necessary evil or that somebody else will take care of the unpleasant subject, and the preacher may be excused. Those who have studied the matter most thoroughly are the most fully persuaded that it is not a necessary evil, and that it is the duty of the Church to deal with this matter quite as much as with the kindred evils of intemperance and Sabbath breaking.

THE BATTLE WITH GAMBLING.

As the special peril of August is impurity, the preeminent peril of September is gambling, because it is the month of county fairs. In many communities neither preachers nor laymen, by advice or otherwise, attempt to prevent the wide open violation of law in this matter.

Two or three instances may afford the best suggestions of remedy. In Mercer county, Pennsylvania, the judge called the constables to him shortly before the time for the county fair and charged them to see that there was no gambling. To have violated this charge would have brought them under the heavy penalty of contempt of court, including not only a fine, but imprisonment, and therefore that was the one county in that whole state in which was no gambling that year. In Harrisburg, the judge called the constables before him and ordered gambling slot machines to be removed from town; and they disappeared in a day. During the State Fair in Iowa, a few years ago, President Gates of Grinnell College strolled into the grounds and found gambling on every side, while officers of the law and preachers and men who professed to be good citizens looked on without a word of complaint. President Gates was not content to adopt that motto of America's royal family, King Everybody and his Wife, "Everybody's business is nobody's business," but feeling that everybody's business was *his* business, he took up the matter, and as a "sovereign citizen" demanded of the marshall that the law should be enforced, and as a result all forms of gambling were totally discontinued within a few minutes.

There is great need of instruction in this matter, for gambling is one of the vices that has a multitude of masks, and is continually appearing with a new face. Sunday school teachers in Washington gambled on free trips to the St. Louis fair, not knowing apparently that the purchase of hundreds of copies of the morning paper to get a vote or guessing coupon out of it was buying so many lottery tickets. The definition of the New York Supreme Court ought to be proclaimed from every pulpit with abundant application and illustration: "When it is determined by chance what or how much one gets for his money, it is a lottery." And there ought to be no person outside of an idiot asylum that thinks this violation of the eighth commandment, this sporting form of stealing, is made any better by mingling it with charity or religion—what is satirically called "gambling to the glory of God."

A bet is said to be a fool's argument. It might better be defined as a fool's bargain. Only "a fair exchange is no robbery." The misuse of trust funds by trustees and directors has been widely condemned of late. Every man is the trustee of property which he holds under God for his fellow man. and to gamble with those trust funds which he calls his own is no whit better than the gambling at Monte Carlo by the head of a great trust, which caused his deposition from office because it was felt that no man could be trusted with great commercial interests who thus trifled with money and the moral code.

THE RACE GAMBLING MONOPOLY.

The very worst form of gambling today is the race gambling monopoly, which, next to

the theater trust, is the worst of trusts. The theater trust is doing the most harm to young people under 18 years of age with its evening schools of crime, teaching them that robbery is heroic and impurity is gayety. Next to this in harmfulness to young men above 18 is the race gambling trust and its pool room branches. It is not sufficiently known that a Metropolitan Jockey Club is aiming to get a law in every state legalizing gambling on tracks which it controls, while making gambling a felony everywhere else. It is said to be the ambition of the president of this Jockey Club to make race gambling, rather than baseball, the national sport. This brings us to say again what we have said on this page before, that the fundamental objection to this form of gambling is that it drags "shop" into the leisure hour and makes a so-called sport really a money-making business, cursed with the dominant commercialism. In anticipation of the meeting of State legislatures warning should be sounded against this form of legalized gambling all over the country, and men should be selected for the legislature who cannot be bought or cajoled into such a crime.

In preparation for effective service against both of these summer perils, impurity and gambling, every pastor should study this practical side of religion and ought to know practical Christian sociology quite as thoroughly as Christian theology, since Jesus said that we were not only to get right with God, which is the first and great commandment, in modern phrase, but that we must also get right with our fellow men, which is the practical meaning of the second great commandment, which Jesus said is *"like"* unto the first, that is, it is of "like" importance and should receive "like" attention.

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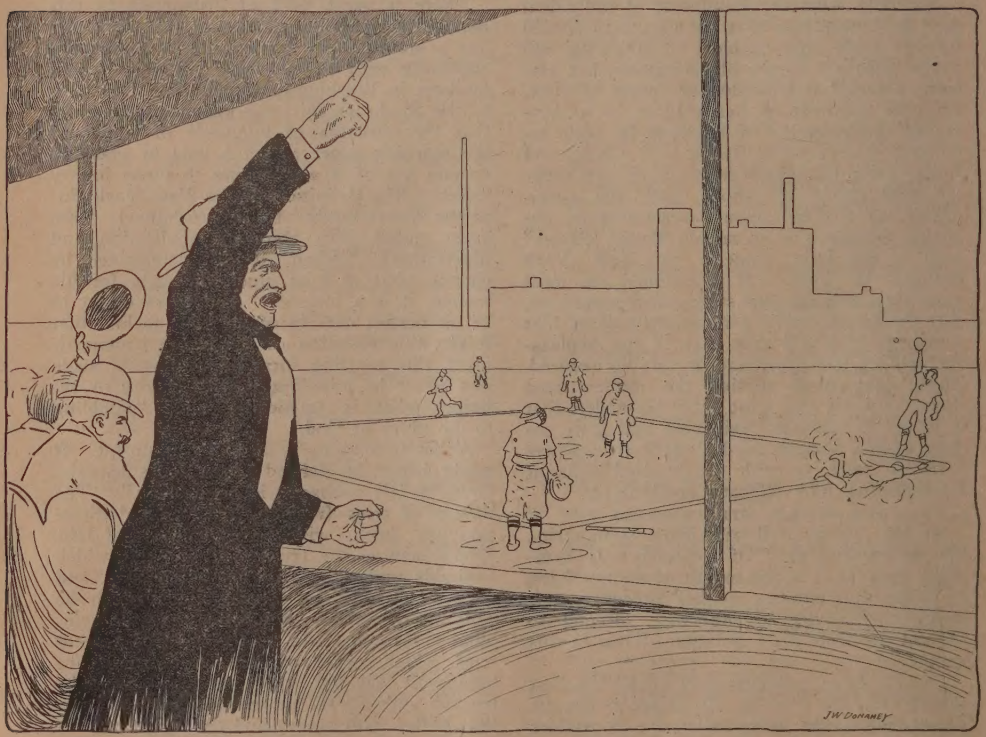
Objections to Revivals: "Sudden Conversion and Excitement."



Our clerical friend objects to men being suddenly saved at first, but he forgets himself at the ball-game and excitedly applauds the player getting safe at first by a sudden slide. He thinks salvation should be a process or an evolution.

"Favorite Texts of Famous People."

Compiled by FREDERICK BARTON.

(The first of a series of articles on this subject.)

MATTHEW—SERMON ON THE MOUNT.

Moses went up into Mount Sinai to receive the law, and Christ went up into a mountain to give the gospel of grace and truth to the world. What a marvelous impression his words must have made, many of his listeners hearing for the first time what would appear to them a new religion, or at least a mighty invigoration of the religion they had observed under the law. This sermon contains the essence of the four gospels, or rather, the four gospels might be called the results of the sermon. It was the proclamation of God on earth, the giving of the law was the proclamation from heaven. When this sermon was preached there were no hospitals, women were not considered the equal of men—in fact, the progress of civilization dates from this sermon, and from the day of its delivery men and nations began to live by another law than the law of force.

This sermon appeals particularly to propagators of what is called the social gospel, Count Tolstoy being probably the best known writer on that subject. Ella Wheeler Wilcox and Louise Chandler Moulton quote favorite texts from it. Francis Murphy, who has signed the pledge against intoxicants with over 10,000,000 people, and Lillian M. N. Stevens, president of the Woman's Christian Temperance Union, mention it in their responses. It is believed that more people would accept the Sermon on the Mount and the Golden Rule as their creed than any other parts of the Bible, but while they may seem broad a careful examination of them would show that not all who call themselves Christians are familiar with the sermon, to say nothing of living according to it. Sir John Lubbock, the English author and banker, and Clara Barton, the nineteenth century angel of mercy to the world, give this sermon the preference over other Scriptures.

Following are mostly answers to letters to various persons, asking their favorite texts.

Count Leo Tolstoy, Russian novelist and social reformer, author of The Kingdom of God Is Within Us, The Four Gospels Harmonized, Anna Karanina, etc.:

"Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Matthew 6:33."

The following is given as one of his many kindnesses to the poor: During the great Russian famine Count Tolstoy made every effort to relieve sufferings and better the condition of the unfortunates. One day he passed a beggar on the street corner, who stretched out his gaunt hands, asking for alms. Tolstoy felt in all his pockets for a coin to bestow upon him, but to no purpose, for he had spent all his money, and he had nothing to give. Taking the beggar's hand in both his, he said kindly: "Do not be angry with me, brother; I have nothing with me." The gaunt face lighted up; the man lifted his blood-shot eyes; his blue lips parting in a smile, as he said: "But you called me brother—that was a great gift." (See Matthew 23:8.)

O. P. Fitzgerald, Bishop of Methodist Episcopal Church South, and author of a number of books:

"If I have a favorite text it is this: 'Lay up for yourselves treasures in heaven'—Matthew 6:20. The reason why I would so call it is that I have been more blessed in preaching from it and seen more hearers affected thereby, than any other."

Henry H. Hadley, head of the Church Army, and temperance evangelist:

"St. Matthew 6:33; Philippians 4:19; St. Matthew 18:19; 'I have loved you with an everlasting love,' Jeremiah 31:3; and 'Let him that is athirst come,' Revelation 22:17."

Ella Wheeler Wilcox, author and poet:

"'Blessed are the peace makers, for they shall be called the children of God,' Matthew 5:9, has always been a favorite verse of mine, and also 'He that ruleth his spirit is greater than he that taketh a city,' Proverbs 16:32. The first was impressed upon my mind by hearing an older person remark in my childhood that it applied to me. I was keenly sensitive to any dissension or disputes, and was always trying to bring an end to them. The second verse I like because life has seemed to me one constant and continual struggle to overcome self."

Francis Murphy, gospel temperance evangelist, over 10,000,000 persons having signed the pledge with him, the motto of which was "With charity for all and malice toward none."

"The sermon on the Mount has the first place in my heart. It is to me a perennial spring of life, health and strength."

William O. McDowell, president of the Cuban-American League, and organizer of a great many societies, revived the idea of an United States University at Washington:

"To me the Sermon on the Mount is the great chapter—this as the forerunner of the Declaration of Independence of the United States of America. A quotation repeated to me by my mother, 'There is always room in sight for one step more,' has been often present with me and helped me over the hard places of life."

Samuel M. Jones, mayor of Toledo 1897-1901, known as Golden Rule Jones, because that is the only rule posted in his factory; advocate of labor reforms, municipal ownership, etc.:

"In early life I did considerable memorizing of Bible texts. My parents were Welsh emigrants, who came to this country when I was three years old. They were very poor and very Christian. The Bible was the main book in the house. I do not recall that the memorizing of Scripture in early life was of much

help to me, but in later years I have found the philosophy of Jesus respecting social relation very helpful indeed. The texts which I most often quote are those bearing directly upon the question of our social and political relation here and now. I have not time to look up the references, but quote them at random from the Sermon on the Mount: Love your enemies; Do good to them that hate you; Give to every one that asketh of thee; Blessed are the peacemakers; Blessed are the merciful; Blessed are they that hunger and thirst after righteousness (rightness—that is, to be right, as I understand it), for they shall be filled. I believe that love is the only basis upon which we can hope to build an enduring state, and I have the fullest confidence that all of the necessary government will be carried on when the government by violence and force is at an end, when the Golden Rule is the supreme law of the land. I doubt not that roads will be built, letters carried, and, indeed, all of the administrative work of government that will aid men to associate in a more perfect fellowship will be done equally well, if not better than it is now, under our mixed policy composed partly of a belief in the power of the club and gun, and with some small degree of faith, perhaps, in the Christ philosophy of love."

Lillian M. N. Stevens, president of the National Woman's Christian Temperance Union:

"My favorite texts or chapters of the Bible are those words spoken by our Lord and Saviour, especially the Sermon on the Mount. This I learned when I was a little girl in the Sabbath School."

Sir John Lubbock, London banker, author, scientist and naturalist; his Pleasures of Life have reached nearly 300,000 copies:

"The Sermon on the Mount." His list of the one hundred best books has become famous. In it the Bible is given the first place.

Lucien C. Warner, chairman of the International Committee of the Young Men's Christian Association and prominent manufacturer:

"As a boy in Sunday School, I memorized many chapters of the Bible, mostly from the gospels, but including a few Psalms. These have been a never-failing source of comfort to me. Christ's Sermon on the Mount seems to me to embody the most practical wisdom to be found in any three consecutive chapters."

Joaquin Miller, author of Songs of the Sierras, and many other poems and plays:

"The Sermon on the Mount by all means. It is the song of civilization, the source of conquest, the purest, truest, sublimest poem ever uttered."

Joseph Wheeler, congressman, soldier, planter, lawyer, senior cavalry general of the Confederate armies in civil war, and senior officer in the field at the battle of San Juan, Spanish war:

"To my mind Christ's Sermon on the Mount, and the thirteenth chapter of First Corinthians, embrace the essential principles of Christian living."

J. W. Bashford, president Ohio Wesleyan University 1889-1900, and now bishop of the M. E. Church:

"My favorite text for years was: 'Blessed are the pure in heart, for they shall see God.' During recent years I have been more desirous of realizing the closing words of Christ: 'I have finished the work thou gavest me to do.'" (John 17: 4.)

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